CHRISTIAN REGISTER AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, JULY 2, 1836. NO. 777.---VOL. XV.—NO. 27.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 16.

FAVORS SHOWN THE CATHOLICS.

All forms of religion are equally tolerated in the United States, and no preference is given to any sect, so that the Catholics can exercise their religion with the same freedom as the Protestants: it being only required of both that they shall demean themselves peaceably and as good citizens of the Republic. This equal toleration furnishes great facilities to the spread of the Catholic religion, no less than to that of the Protestant. In Protestant England certain disabilities have until recently been suffered by all who do not belong to the Established Church, and the Relief Bill which passed in 1829, is still far from affording the equal toleration which exists in the United States.

This toleration enables the Catholic to enjoy the privileges of divine worship in his own way, and ceases to be a hindrance to his taking up his abode in our country. From it many facilities obviously arise to the spread of the Catholic religion in the United States.

Besides the advantages which the Catholics enjoy, in consequence of this equal toleration, they have received many distinctions and favors from Protestants in every part of the country. In their correspondence with their friends in Europe, they speak with satisfaction of their religion being embraced by distinguished men as well as by others in this country. Archbishop Whitefield in a letter to the editor of the Annals, dated June 27, 1829, says that through the exertions of the Priests, the effect has been to 'overpower prodigiously the prejudices of Protestants, and to multiply the conversions, which, throughout the Diocess, but especially in Baltimore, have restored to the Church a large number of her *lost* children. Many belong to the *most respectable families* of the country; many exercise the *most honorable professions* in a distinguished manner; others hold *high offices*, either in the administration, or in the army. A still greater number, convinced internally, satisfy themselves with avowing their conviction, but either through indifference, or some other motive equally deplorable, put off their return to the religion of their fathers.' (*Quarterly Register*, III. 99.)

It would be easy to give a long list of Catholics who have been honored with important trusts in public stations in the United States. The name of JOHN CARROLL has not been less honored, nor has his *patriotism been less undoubted for his being* a Catholic.

The services of LA FAYETTE were equally welcomed in the Revolutionary War, as if he had been a Protestant, and the whole American people, from the twenty four States, rejoiced when they saw the man to whom they rendered a homage, such as no mortal before received from his fellows, and whose death was extensively bewailed in both hemispheres.

That the spirit of the American government and of the American people, is tolerant and liberal towards the Catholics, is shown by the fact that many Catholics have been members of Congress and of the State Legislatures, and have held some of the other most important civil offices in the country. Very recently Robert B. Taney of Maryland, a Catholic, has been appointed by the President, Chief Justice of the Supreme Court of the United States, in the place of the late JOHN MARSHALL an office hardly second in importance to any in the country. It is very apparent, that in this vicinity especially, the Catholics, both as a body and as individuals, have received peculiar kindnesses from the Protestants, while the Catholic religion has been tolerated with more than ordinary indulgence, since Mass was first celebrated by a Romish priest in this city, in November 1788. At that time and for some time afterwards, they were few in number, and most of these few were in very indigent circumstances; and great assistance was kindly afforded them by our citizens, that they might be enabled to worship God in the way in which they were educated. When the Church of the Holy Cross, in Franklin Street, was erected in 1806, large contributions were made by the Protestant citizens of Boston, to enable their Christian brethren of the Catholic denomination, to have a house of worship of their own, and to enjoy the ordinances of religion in the way of their choice. We may here remark that contributions have also been made, by the Protestants in Portland and Hartford towards erecting houses of Catholic worship. (*Quarterly Register*, II. 223.) In Pittsburg there was a splendid edifice, erected a few years since, and called St. Patrick's Cathedral; and such was the aid tendered by Protestants in defraying the expenses, that 'the building Committee and congregation expressed their thanks for the very liberal and generous contributions of the citizens of Pittsburg, of every religious denomination to the object.' (*id.* p. 225.)

As to the manner in which the Catholics have been treated by the people of this part of the country, they have in general received much assistance and favor. Most of them, as they have emigrated to our shores, have been poor, and much hospitality and charity have been bestowed upon them, for their comfort and support; and in consequence of this early and seasonable assistance, not a few of them, have arisen to competence and wealth. The case was far different, when our forefathers first landed on the Rock of Plymouth; there were no dwellings to receive them; besides the few things which remained on board ship, their dependence for a subsistence through a long and cold winter, was the uncertain hospitality of the savages whose language they could not understand; who were strangers to them, and whose assurances of friendship therefore they could not so confidently trust; whose habits were of such a wandering character, that they would be unlikely to have enough in store to supply their own necessities and those of the emigrants, whom they must have looked upon with some degree of suspicion at least. As it was, though during the first winter the emigrants were assisted by the savages, there was a great mortality among them for want of the necessaries of life.

But when the Catholic emigrants have arrived at these shores, they have found dwellings erected, and full means for a comfortable and even luxurious living laid up in store by an industrious and frugal people of the same religion and language, who, in the arts of civilization and refinement, have made as ample provision at public and private expense, as any people on the globe, for the supply of the needy and destitute. Instead of being exposed to the winter's cold without houses, and without provision for the necessaries of life, they find dwellings for their shelter, and provision for their refreshment, before prepared by the efforts of judicious thrift and Christian benevolence; and most of them have soon found employment by which they could secure the comforts of life without being dependent upon others. They have received no more than what they needed, and the Protestants have done no more than they were bound to do by the claims of humanity and by their duties as Christians. The Catholics, as they have come among us, have come among Christians, and have received the aids of Christian benevolence. Under these fostering kindnesses of the Americans, many of them have risen to competence and to wealth. They still fondly remembered the forms of religion such as were first taught them in their youth; they longed for enjoying these forms which were more congenial to their feelings, and being unable of themselves, with their small means, to erect a suitable church for their accommodation, they were assisted by Protestants in raising funds for its erection.

How much the Protestants have expended in aiding the Catholics, it is impossible exactly to determine, and it is of little consequence to determine. Protestants have done the good work, and the Catholics have been aided, and many of them, by their industry and good conduct, have shown themselves worthy of the assistance and advantages they have received.

As the Catholics have multiplied among us,—as new emigrants have landed on our shores, and planted themselves among us, and at length established their own mode of worship, they have been cheerfully tolerated by the people previously here. No interference with their worship, no censure for being Catholics, no refusal of employment, on that account, no public declamation against them by Protestants, no formal attack on their doctrines has been known among us, before the founding of the Ursuline Convent in 1820 [illegible] years afterwards. Protestants used occasionally to attend the services at the Holy Cross, from motives of curiosity, to learn the forms of Catholic worship merely.

As other Christian denominations have sprung up among us, no small degree of opposition has been meted out to them regularly and conscientiously, as if that were the proper way of christening new sects into the church. Roger Williams, the founder of the Baptists in Massachusetts, was obliged to fly from the Province, and took shelter among the savages, in a place which he, under the belief of a special divine protection, called Providence, which name it retains to this day. I have seen in the early annals of the church History of New England, an account of the baptising of a *dog*, in ridicule of the Baptists, in what is now a very respectable town in Massachusetts. The Methodists have received a portion of this kind of opposition, which all rising sects must generally expect, though the Catholics have been singularly exempt from it. During the last quarter of a century, there has been a theological warfare carried on, without any excess of Christian charity, between the Unitarians and the Trinitarians, and no little learning and logical acumen have been displayed on both sides by the combatants. But during all this time, and not until ten years after the establishment of the Ursuline Convent among us, we are not aware that a pen was used, or a word was uttered, among us, formally against any part of the Catholic religion. This is a most extraordinary exemption from the usual trials to which a new denomination is exposed. And even to this time there has been no want of favor shown towards any one individual for being a Catholic. The great discussion in which the whole country is now interested, is not respecting Catholics as individuals and as men, but relating to the nature and tendency of certain institutions embraced by the Catholic religion or certain appendages belonging to that establishment. The controversy is not about men but about measures, and institutions, in which Catholics should feel the same interest to come to the truth as Protestants,—foreigners who have come to take up their permanent abode here, as native Americans;—a controversy in which the Catholic has no reason whatever to take offence, because the Protestant inquires and gives his opinion; but he ought rather to rejoice and thank God, to see the subject investigated.

When the Ursuline Convent was established in 1820, it was not relished by this Protestant community. It was felt as if the first step was taken, to be followed by others, which would, in the end, give great power to the Papal sway; which would introduce an order of things, limiting general education, one of the main pillars of our republican institutions and of the Protestant religion; encouraging the indolence and busy childishness of recluses who are to be supported, at the expense of the public, and thus leaving the mass of the people uneducated and subservient to the will of the priesthood; unfavorable, in fine, to all that is valuable in religion, in government, in education, and republican equality. These objections to Convents in New England, are true now, and no less so, than they were in 1820. But it was said that the Convent was a school for the education of children, Protestants as well as Catholics, not differing essentially from Protestant schools, except in being under the direction of Catholic trustees and Catholic teachers. With this assurance, the offensiveness of the Ursuline Convent was *partly* done away, but not *wholly*. The people of Massachusetts have never been satisfied with the establishment of a Convent in Boston or Charlestown; and we doubt whether they will be satisfied till the whole Ursuline community decamp from New England. The people of New England felt as strongly the wish for their departure, as Bonaparte did the wish for the departure of Madame de Stael from Paris, when he informed her that the air of that metropolis did not suit her health. And we rejoice that they have been sagacious enough to take the hint, and have gone where they are more welcome than they would be in New England.

Another expression of public favor shown to the Catholics, is to be found in the respect and esteem in which several of the Bishops of Boston, have been held, especially Dr Cheverus, who is said to have been a very good and a very worthy man. When he had an opportunity in 1823 of becoming Bishop of Montauban in France, the people of Boston regretted his departure, and even requested his remaining in this city,—a circumstance which we believe is unparalleled in Ecclesiastical History. This is something more than a toleration of the Catholic religion.

The first instance in which the Catholic religion was publicly opposed among us, we believe, was about six years ago, by Dr Beecher then minister of the Hanover Street Church, and now Principal of the Lane Theological Seminary at Cincinnati, in the State of Ohio. The cause of this attack was the supposed rapid spread of the Catholic faith in the Western part of our country; and of this rapid spread of the Catholics, and of great exertions for promoting it both at home and abroad, there was most abundant evidence. To many in this city the alarm seemed to be groundless, and in the reply of Dr O'Flaherty, a large portion of the Protestant people of this city sided with the Catholics and censured Dr B. for this supposed causeless attack. This does not look like persecution, but remarkable friendliness to the Catholics on the part of a large portion of the people in this vicinity.

These are some of the leading facts in the history of the Catholics in this part of the country, and they show that there has been a remarkable toleration of their religion among us, that, as individuals, they have received very great kindness, and that as a body, they have enjoyed an extraordinary exemption from the exertions of opposing sects, to counteract their progress. They show also that the Protestants have actually countenanced them and aided them in building up their cause in a manner which does honor to the liberality of the Protestants, considering the relation in which these two great branches of the Christian Church have stood to each other during the last three centuries.

FOR THE REGISTER AND OBSERVER.

'THE LITTLE SPITFIRES.'

'Messrs. Jenifer and Bynum exchanged six shots without effect,'—'and breakfasted together in good spirits.'

The above is a narrow slip from the world's scroll, one spire out of the sallad which feeds a world's curiosity. Let us digest it. The Journals from Arctic to Antarctic are hebdomadally reminding us of the great and growing consequence of the Spitfire Department, whether we regard it in a political or politico-economical aspect. Pardon me a word, Mr Editor, of suggestion on this topic. In the Constitution of the United States no provisions were made for the Spitfire Department. Very honest souls no doubt the framers were, but it was not to be expected that they should legislate for all time. We have Secretaries of State, War, and the Navy, but lamentable, though pardonable deficiency, we have no Spitfire Secretary. War-barracks and Navy-Yards manifold are erected, but no Spitfire domicil whatsoever. It is high time to complete what our fathers commenced, and to put the finishing stroke to the fair fabric of our Constitution.

For want of this said Spitfire Department, innumerable evils accrue. As it is now, there is nobody, whose official duty it is, to fit and refit the spitfires—to keep tally—to lay out the works, *videlicet*, the batteries, twelve paces asunder—to give the signal word—to pray over a dying spitfire,—or pick up a maimed one. Nay, there are greater *deficits* than these: no lawful spitfire yard, as of the Navy, no supply of pistol or powder, of bullet or *breakfast*. But each respective spitfire must, at his own private charges, with road-fare, bridge-fare, and boat-fare to pay, equipped from his own wardrobe and armory, and *aid-de-camp* no whit cheaper, explode, or be exploded. Now when will our Government be not only just, but generous? May we not reasonably hope that our gigantic surplus revenue will be remembered in this matter! Shall the spitfires always be obliged to skulk away to some stenchful marsh to mend their breaches, instead of doing the thing genteelly in the day-light of the *Palais Democratique*? Happy era, when the trip to Bladensburg shall come into the list of incidental expenses, and be allowed! Suns and summers will only be a superfluity, till that golden age arrive.

The Spitfire Department ought not only to have a trunk, but branches, not only a body, but limbs,—reaching to every part of our land, to all lesser institutions, and seminaries of education, so that every several minutest spitfire may be handsomely accommodated, to the youngest mother's son of them.

England is waking up to the importance of the Spitfire Department. It will not be omitted in that greatest of Revolutions, which is even now trembling on the giddy verge of time. The late case of the Premier, Lord Melbourne, and Mr Norton, husband of the Hon. Mrs Norton, authoress of 'The Undying One,' so totally unprovided for by all existing enactments, is calling attention to the great want of a more thorough and better organized system. And in our country may Messrs Jenifer and Bynum not have exchanged, after all, six shots without effect, but have contributed their *iota* to the erection of a Spitfire Department, worthy the country and the age!

One word more, and I will trouble you no farther. The above Department must have attached to it a corps of Licensers, with their *imprimaturs*, and an *Index Erpargatorius*. For to say nothing of the libels of the clergy and moralists, what could be more saucy than the following passage in 'Sartor Resartus,' a much lauded work, published at Boston, Mass., and which sundry of the above-mentioned libellers boast of, as containing the whole *gist* of the Spitfire Philosophy? Look for it at p. 182.: but here it is.

'With respect to duels, indeed, I have my own ideas. Few things, in this so surprising world, strike me with more surprise. Two little visual spectra of men, hovering with insecure enough cohesion in the midst of the UNFATHOMABLE, and to dissolve therein; at any rate, very soon,—make pause at the distance of twelve paces asunder; whirl round; and simultaneously, by the cunningest mechanism, explode one another into dissolution; and off-hand become air, and non-extant! Deuce on it (verdammt!) the little spitfires!—Nay, I think, with old Hugo von Trimberg: 'God must needs laugh outright, could such a thing be, to see his wondrous mannikins here below.'"

A. A. L.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL CLASS PAPERS.

No. XV.

(*Concluded.*)

The next proof taken in course was that derived from the propagation and rapid extension of the Christian Religion. It was maintained that the rapidity and extent of this propagation by the means used—that is moral means, and those alone, was a strong and almost irresistible proof of its divine origin and character. The proofs of this rapid extension were minutely given. Three thousand in one day;—multitudes daily afterward;—and before the end of thirty years it has spread through all Judea, Galilee, Samaria, the lesser Districts of Asia, Antioch, Syria, Corinth &c. Between the years 130 and 230 it is described as 'filling the cities, islands, towns, boroughs—the Camp, the Senate and the Forum.' At the beginning of the 4th century it had become the religion of Rome, and of the whole world. The obstacles it had to surmount were then brought to view—the prejudices of the Jews, the interests of a numerous and powerful priesthood—the national pride, and the established religions of a great and powerful State—Rome—and every where the ignorance, the debasement, and sins of men. It was then shown that all these obstacles were overcome apparently by the exertions of a single Peasant and a few Fishermen, without learning, without influence or rich connections, and without power. And it was maintained that this wonderful and rapid extension, in view of such discouragements and impediments, could be accounted for only on the ground assumed, that of divine assistance, and of the miraculous powers which they professed and actually exercised. To make this argument more conclusive and striking, an account was given of the character, conduct and religion of Mohammed, which proved no less interesting and instructive. It was proved from history, that, so long as he confined himself to the use of moral suasion alone, which was for 12 or 15 years, he made few or no converts, except from the members of his own household and a few rich connections—his wife being the first and most passive instrument of his success;—that it was only after obtaining power—after he had assumed the character of a warrior, and made converts by the sacking of cities, and at the point of the sword, that his religion was either widely extended or generally adopted. And yet the religion *he* offered, in perfect contrast with that of our Savior, was one that was addressed to the most operative of all the human passions,—fell in with most of their prejudices,—pretended to disturb no other religion, nor interfere with the Institutions of Ages, or of great, powerful and civilized states. Notwithstanding, it made no progress until it was propagated by force. Whereas, the religion of Jesus, opposed as it was to all bad passions and crimes of the age, overturning inevitably all other religions wherever it prevailed—and contending with all the power of the world both Jewish and Heathen, without force, without arms, without battles, made its way rapidly over the earth, establishing its kingdom every where in the spirit of the peace it breathed. This argument proved both powerful and salutary in its impressions.

The last external proof which was brought for the truth of Christianity was derived from the benefits which it had conferred. The argument in this case was, that if Christianity had been nothing more than a well devised fable—an imposture—it was unlikely to contain within itself the elements of any great good to the human family. But if upon investigation it was found to confer benefits of the highest importance, such as man had been unable to find for himself through all previous ages, this fact must afford a strong proof of its divine origin and character. The actual condition of the world at the advent of our Savior was then pointed out by proof from various historians—the terrible evils which every where prevailed. It was shown that some of the most appalling of these evils had been banished by the influence of Christianity;—that many of these evils had been greatly mitigated by it, and that benefits of a most striking and important character had been conferred by it upon every people to whom it had been sent with power;—and these effects were traced directly to Christianity by facts from the same undoubted sources.

After thus going through with a series of lessons on the external evidences of Christianity, I proceeded to the internal evidences. No great progress has yet been made in this department of our subject. Before entering upon these however, pains were taken to show the importance of the external evidences of Christianity. A difference of opinion was stated to exist in relation to this subject; but in the opinion of the teacher, little durable impression could be made by the internal until the external had been fully understood and felt. To illustrate this, it was supposed that Johnson's Rambler or some ancient book on morals might be taken up, and from its internal character arguments might be urged for its divine origin. But the ready answer would be, that Johnson, Seneca or Socrates was only a man. Either of those moralists might or might not be, right in his speculations. At any rate, the authority of neither was binding. But when the external proof had settled the question of the Divine Authority of the Scriptures, then every internal evidence acquired new power, and was calculated to make the most deep and salutary impressions. Every command then came to have the force of an obligation, from which there was no escape. No little of this feeling has been manifested by my class. Two points only as yet have been considered in the connection now adverted to. Christianity is adapted to supply the spiritual wants of man, exactly and to the same extent as the outward objects of creation are adapted to supply his natural wants; and as the latter are undoubtedly from the hand of the Creator who knew all those wants and was able to provide for them—so the former, as they are precisely such as were suited to his internal nature and wants, must have been provided by the same Almighty hand. The other proof which is now under consideration is that which arises from the wonderful purity and perfection of conduct and character in our Lord, contrasted with all the teachings, examples, habits, prejudices, ignorance and wickedness of the age in which he lived, and of all those by whom he was surrounded.

The class under my care is reduced by absences from the City to four; but the interest appears unabated. If the pupils in this case have no reason to say it, the teacher has, that he has been greatly benefited by the lessons which have been given.

FOR THE REGISTER AND OBSERVER.

MINISTRY AT LARGE. NO. 2

Upon whom does it operate? and how?

In answering these questions as well as any others that may arise, I shall keep as much as possible within the sphere of my own observation. Let me, then, say plainly at the outset, that my remarks will apply chiefly, it may be often *only* to the northern and middle sections of the city.

There is reason to think some persons greatly in error as to the just *general* reply to the questions above proposed. I shall, therefore, first make some general statements required by truth.

I say, then, its direct operation is almost exclusively upon the Poor. Not a congregation is assembled in which, at the least, nine out of ten are not from the Poor. But it has a most important indirect operation upon the Rich. I mention here a single mode of this influence. From other societies come Teachers who give generous aid in the Sunday school. They are indeed a part of the ministry itself. And through them, as moral conductors, ever moves to and fro an electric sympathy which does much to preserve all classes in equilibrium.

How does this ministry operate upon the Rich and the Poor? Most beneficially upon both. The various ways in which this influence is exerted it will be my chief object in succeeding articles to describe. For the purpose already mentioned I will only say here that the great general modes of influence are, as in the established ministry,—visiting and preaching—and, as in the established ministry, both are deemed of great importance. It has, however, been thought and said, visiting is the great and almost only needful thing. I believe arguments and statistics will show the equal importance of the chapel,—the equal necessity that 'the Poor have the Gospel preached to them.'

Upon whom does this ministry operate? and how? I have answered the questions in a general way. I shall now proceed to particulars. The great influence is of course exerted upon the Poor. I shall therefore speak, in the first place, of them. Let us consider how they are influenced by the visits of the ministry,—leaving the effect of the preaching to be discussed after this topic has been treated in its several branches.

1. There are among the Poor young persons who have been led astray.

An aged infirm man and woman were lately sent to one of the ministers at large. Without friends, they knew not where else they could find sympathy for the heavy trial under which they were groaning. Though needy, a gloom of heart,—a grief of spirit was their greatest wo. Though other wants should press sorely as ever, to have the darkness of earth touched with the brightness of heaven would be their greatest blessing. For their daughter,—their only daughter, deceived with the promise of marriage, had yielded to the selfish passion of one in higher rank, and now, without a husband, lay sick at home with a sick infant in her arms; the young mother at times spitting blood,—and the babe sucking illness from her breast. It was mournful to see in the pale, marred features, once evidently fine and noble, the emblem of a ruined mind. Yes,—I speak literally. The wreck of beauty was not the only wreck the spoiler had left behind. The mind itself was diseased and distracted. In her wanderings the vague memory of such cruel treatment would rise in her mind, and in an agony of doubt as to her present condition, she would implore of her own mother assurances of her affection. And once, perhaps in anticipation of some fearful injury she at midnight cried out for 'the watch!'—who entered to witness only the ravings of a crazy woman. But,—blessed be God! whose goodness and grace may find an abode even in the bosom of insanity, all the experiences of her poor alienated reason were not thus troublous. She,—yes,—doubt it not,—even she had been a religious person. And the importance of religion, the sacredness of duty, she still strove to impress on those around her. The realities of the sphere of spirits, as well as the objects of this waking world, mingled in her dreams. At times she seemed in her right mind. As there was every reason for supposing her insanity to arise from misfortune, and not from mental constitution, there was hope she might, if not fatally ill in body, be entirely restored.

Such was the case. What did it call for? What did the weeping father and mother and the sick daughter require? A thousand times more than physical comfort, a thousand times more than a world's wealth; they required moral influence, spiritual consolation. For their comfort, for their good, they more required it. And they have obtained what most they had need of.

The Christian Pastor has commenced and will continue his visits. It was no easy matter to find their abode. Poverty had driven them to a place which, though in the very midst of men, is hidden deep from human sight. Several dreary flights of stairs led him to the room. It did, indeed, present a scene of suffering, of despair. There was no furniture save a miserable bed, a table, and two chairs. The mother was walking the room with the poor child in her arms. On the bed lay the pale, distressed, helpless daughter. Soon, I trust, this scene will, in the most important respects, be changed. Though suffering continue, there will also, through God's help, be joy unspeakable, and despair be changed into an immortal hope.

Let me present briefly one other case. A few days since we called on an infirm old lady. She welcomed us with signs of peculiar joy. To one acquainted with her past history they needed no explanation. When first visited by my friend, she had living with her a niece sixteen years of age. This niece was the main support of her life,—and was all her heart could desire, kind, faithful, true.

Soon after, the next room was taken by a family in which lived two or three young girls. They observed their neighbors, saw that the niece was interesting and attractive in personal appearance, and formed an acquaintance with her. At once to her own aunt her countenance was changed. The beauty was fading away from her heart. In great distress, fearing a sad result, yet ignorant how she could herself prevent it,—the old lady adopted the only measure in which she saw hope, and sent for the minister at large. He saw that the worst of all wo was impending. By the strong application of religious motives, he succeeded in rescuing the young person from her dreadful situation. Still more. Not only were shame and misery prevented. They were exchanged for glory and joy. The girl was placed in the Sunday school with a devoted teacher,—and became a regular worshipper at the chapel. No one is now more interested in the instructions she receives, and the services in which she joins.

Besides this, a good family was found. She has now lived in it a long time, and the lady she serves has become greatly interested in her. Alive to spiritual realities, useful and beloved at home,—who can measure her gain, her joy, her prospects opening into another world?

Many cases of this kind might be enumerated,—but it is perhaps better to describe a few in their fulness and truth,—than to give a long dry catalogue which must needs be without truth or spirit.

Those I have given may suffice to give some idea of the influence exerted upon this class of persons by the ministry at large.

SPECTATOR.

FOR THE REGISTER AND OBSERVER.

PREPARATION OF PUBLIC PRAYERS.

My dear Friend,—You spoke feelingly of the difficulties you experience in the performance of the devotional services of the Sanctuary. You cannot pray as you would. You feel your deficiency in this great and needful gift of a Christian minister. I heard you pray not long ago; and I now send to you such thoughts as occur to me on the subject. If every one who prays in public had some pious and intelligent friend who would freely point out to him his faults, our public prayers might be rendered much more acceptable and edifying to those who join in them. The sermon is carefully examined; its style, doctrines, and precepts are often severely criticised; while no notice is taken of the prayer, unless it is tediously long. Indeed not a few pay but little regard to any of the religious services, except the sermon; and they expect from that, food for the mind rather than for the heart. They come to church to hear sermons, not to engage in devotions. They come to gratify taste, and curiosity; not to worship God. If some distinguished clergyman is to preach, they will certainly attend; if not, a very trifling excuse will keep them away from the house of God.

Your prayer was too long. Had you avoided your many repetitions, and omitted many superfluous words; you would have reduced it to a proper length. You are afraid you shall not pray long enough. Dismiss that fear; and beware lest you pray too long. If you do, you will weary, rather than refresh the spirits of those who unite with you.

Your sermon was very well written; but your prayers abounded in errors. Sometimes you violated the rules of grammar, and sometimes the rules of rhetoric. You made use of some words, which I suspect you would be puzzled to find in any dictionary; and some expressions which were very barbarous. Such faults as I have mentioned, you might easily correct. Attend to the meaning and propriety of every word and expression which you use; and endeavor to be intelligible and correct, rather than to appear learned.

It would be a profitable exercise to your heart and mind, were you frequently to write prayers, and then critically examine and weigh every word, phrase and sentence. God will graciously hear an earnest and devout prayer, though it has many inaccuracies; but still if we can avoid them, even our piety should prompt us to do it. Study Murray. Study some treatise on prayer. Make the Bible familiar to your mind and tongue. Coin no new words, unless really necessary. Abuse not the 'King's English.' Endeavor to express your thoughts with simplicity and propriety. Make no vain display of learning. As to the rest; think of God, to whom you are addressing your prayer;

and think of those around you, whose devotions it is your duty to guide. Think of their virtues; think of their vices. Consider what they are, and what they should be. The aged, the young, the infirm, the afflicted, the anxious, the stupid, the proud, the worldly—the precious and the vile, are before you. It should be your desire and endeavor to aid them all in the great work of salvation. Cast your eye on them as you are raising it to God; and the spirit and the words of prayer will come to you, like an ascension gift! Yours, J. F.

Harvard, June, 20th.

FOR THE REGISTER AND OBSERVER.

ARISTOCRACY OF OUR CHURCHES.

'This is a term, which we lately heard in an address on one of our charitable occasions; and we notice it with some regret in a discourse lately published by Rev. O. A. Brownson, accompanied with remarks, designed to expose the evil, and suggesting some remedies demanded, as the author thinks, by the 'wants of the Times.'

So far as we understand the nature of the evil alleged it lies specially in *the system of Pew-holding*; the appropriation by families or individuals of the best accomodations of the church; the prices without which these accommodations cannot be procured; and the consequent exclusion from convenient seats in the churches, and possibly in some central locations, from the churches themselves, of the Poorer classes of the community.

Now he, says the judicious Hooker, in his Ecclesiastical Polity, 'who goeth about to persuade a multitude, that they are not so well governed as they ought to be, shall never want attentive and favorable hearers. Because they know the manifold defects, whereunto every kind of Regiment is subject; but the secret lets and difficulties, which in public proceedings are innumerable and inevitable, they have not ordinarily the judgment to consider.' Not to insist for the present on the accommodations actually provided in the greatest number of our churches for the Poor; or on the benefits enjoyed by those of them who are connected with our religious societies and their charities; passing over also, the reasonable prices at which pews in good locations may be purchased or hired by persons in very moderate condition, I will with your leave, Mr Editor, consider a little this complaint at the alleged 'Aristocracy of Churches.'

And first of all, the term itself seems to me objectionable, chiefly, because there is no occasion for it, and then, because under an appearance of concern for one class of the community it overlooks the equal wants of another class; and awakens, moreover, a spirit of jealousy, unsound and mischievous on any subject, but on none so much as in connection with men's religious interests.

We take it for granted, that all classes of the community, rich and poor, prosperous and afflicted, honorable and obscure, need alike the privileges, and restraints of public worship. It were monstrous to suppose, that any condition, prosperous or afflicted, could diminish in the least a man's need of religion, or his obligation to worship God. It is quite as essential to the well being of society, that the rich and the honorable should go to church, be admonished, restrained, and quickened there—to say nothing of their example—as that the humblest or most destitute should be found there.

But how are the institutions of religion to be sustained? Churches to be built and the ministry supported? A new church for example, is erected to meet the wants of a growing population. By what means shall that church be paid for? How so easily, or so fairly, as by dividing it into pews—reserving, as is generally done, a suitable number of free seats—and selling those pews to such as want them? That the prices are sometimes great only proves the demand,—in a populous city this is unavoidable—and is a gratifying testimony of the disposition as well as ability of men honorably to provide themselves and their families with the means of religious instruction: spending much for their temporal comfort they are willing to spend something also for their spiritual privileges and for the honor of the house of God.

But the minister also must be sustained; for how can he preach except he live? And how shall this and the other indispensable arrangements for public worship be met, so properly or so justly as by annual taxes on the pews, proportioned to their value, and generally speaking, to the ability of those who occupy them? The precariousness, uncertainty, inequality, and *practical injustice* of leaving these stated demands to occasional contributions, or to any mode beside the present, need not be insisted on.

But families are to be accommodated. And how shall a father and mother with a flock of children, or their friends, be better accommodated than just in those things called *pews*? Can they be more agreeably seated than all together, with the parents to guide and overlook, to see that the little ones and the young men are there; that they make no noise, and mind what is said to them. Is not family order, the quiet and decorum of God's house, and all the sacred associations of public worship promoted by this arrangement? And what spectacle more agreeable, I had almost said to angels and to men, than that of a family, whether rich or poor, uniting thus together under the guidance of an honored head in the service of the temple? Who, whether minister or hearer, may not find his heart quickened and refreshed at the pleasant sight? And yet this comes, and can only come, through this hateful 'Aristocracy of Pews.' If the family be large it is true, they must exclude others. They cannot admit, gladly though they would, a poor neighbor or a stranger. But is there any thing unreasonable in this? They appropriate no more room than they absolutely want for themselves. They have paid for it, and, even as their dwelling place it is their own. Their pew gives to as many souls as it can the opportunity of public worship; these souls are as precious as any other souls; and that they who have them, happen not to be poor will not, we suppose, be laid as a sin at their door, nor will it probably be counted as a grievance by the Parish.

Let any one, who has visited the cathedrals of England, or the large Parish Churches of the Continent, and witnessed the manner in which the congregation is crowded together, there, in an open area, without pews, some standing, some sitting,—(if perchance they have purchased for themselves the loan of a seat for a penny,) parents in one place, children in another, and all without order,—let any one, I say, who has witnessed this, declare which system of the two seems most desirable:—the one just described, or that, which like that here maintained, gives to families and individuals their proper places, well-known to the very youngest; to which they come at once and together without confusion; enjoying at the same time, domestic association with religious privilege, and contributing in return to the maintenance of the institutions of religion.

But what is most material to the subject is, that this system of pews, besides its other undeniable benefits, '*still leaves adequate accomodation for the Poor.* The Poor *are* not, the Poor *need* not be excluded from our churches. It is very desirable, that they should be invited and encouraged to come. Many do come. But on the means that are already provided, and the larger means that might be provided; on the benefits, also, spiritual and temporal, which come to the Poor from their union with the Rich, as well as to the rich from uniting with the Poor in the same temples and in the worship of the same God and Father of us all—I must defer my remarks to a future opportunity.

Yours,

A WORSHIPPER, BUT NOT A PEW-HOLDER.

DIVINE GOODNESS.

[From a letter of Bishop Watson, to a friend in prospect of death.]

Attachment to life is not peculiar to the human species; it belongs to all animals, and is necessary to keep them in existence; and by the existence of animal life a large portion of insensate matter becomes, to such rational creatures as will consider the subject, an irrefragable proof of the goodness of God. I remember that this thought first struck me when (a boy at Cambridge) I was galloping to the hills, and chanced to observe a sky lark singing and mounting in the air. Why, I said to myself, did God animate the lump of earth composing the body of that lark? Doubtless to cause it to rejoice in its existence; and from the same principle he has animated the body of my horse, and the body of myself; and while I have my being I will praise him for this his goodness. Now I see this goodness universally exhibited, and constituting one of the most interesting attributes of God—most interesting to percipient beings; for without it knowledge and power, may, omniscience and omnipotence are, as it were, nothing to such beings. When I consider this, I cannot listen for a moment to the desponding doctrines of Calvin, of his predecessors or his successors in the Church of Christ.

Before I took my Bachelor of Arts' degree, I had indeed learned my catechism, as other boys do; but I had never thought either of the truth of the Christian religion, or of the nature of the doctrines contained in it. My mind being after my degree liberated from the severity of mathematical studies, expanded itself and ranged into other fields of knowledge without control; I thought freely on religious subjects; and I found nothing in revealed religion which in any degree lessened the natural notion I had formed respecting the Divine goodness, but many things to confirm and enlarge it. I found, in truth, and lamented to find, in all Christian churches, a tendency to become wise above what is written, to require *certain* assent to *doubtful* propositions, to explain modes of existence which cannot be explained to beings with our faculties, and to mould the ineffable attributes of God, according to the model of human imperfection. The doing of this I considered as (if the expression may be allowed) anthropomorphitizing in the worst sense the incomprehensible Author of Nature—and I have always been averse from interpreting, in a strict literal sense, such passages of scripture as attribute to him the parts and passions, the corporeal and intellectual properties and imperfections of a man.

Why should we be disturbed by gloomy apprehensions of death, since he who made us can and will, even in death, preserve us? unless we cease to love him (which neither you nor I can, I trust, ever do,) he will not cease to love us; the human race in falling from their first estate, did not fall from the love of God. Are we not assured, that 'God so loved the world' even in its fallen state,—that world which some, even good men, represent as a mass of corruption, vitiated to the very core and doomed before its existence to everlasting, not merely perdition, but punishment—'that he gave his only begotten Son, that every one who believeth in him may not perish, but have everlasting life.' John iii. 16.

It may be worth while to peruse a short book of Bishop Law's, printed in his theory of Religion under the title of 'The nature and end of death under the Christian covenant.' For though the eye of reason cannot penetrate the recesses of the grave, though the light of revelation hath not, perhaps cannot, make it *appear what we shall be*, yet a due reflection on the necessity of dying, accompanied with the blessed hope of being raised from the dead, and of ascending a step in the gradation of intellectual existence, may make us expect with composure and comfort the inevitable change; when we shall become like the angels of God, immortal, placed, it may be, in the lowest rank of angelic beings, but neither debarred the means nor deprived of the hope of rising to the highest.

REV. W. S. BROWNE.

The 'Christian Teacher and Chronicle' for March 1836 which has just been received, contains among other articles an interesting account of the commemoration at Manchester, England, of the *Fiftieth* Anniversary of Manchester College, York. Among the speeches delivered on that occasion was one by Rev. James Martineau, of Liverpool: brother of Miss Martineau, the distinguished writer. We copy from it the interesting and touching allusion it contains to the fortunes and early deaths of the Rev. W. S. Brown and his wife, who came to America with their now orphan children a few years since; and fonnd, as some of our readers already know, an early grave.

'The Chairman having proposed to the company to drink 'The health of the Rev. James Martineau, and thanks to him for his services on Sunday evening last,' Mr Martineau, after some introductory remarks, spoke of the bond of union which subsisted between those who had studied in the Manchester College, York; and which, serving to connect together successive periods, carried the mind back from the present to the early history of dissent. He then proceded to give some particulars of the unhappy fate of one who had been his contemporary in the institution—the Rev. W. S. Browne—who first settled at Hull, removed thence to Bridgewater, and left this country to proceed to America. After a two year's happy settlement at Buffalo, among an attached and numerous flock, his wife's health urged him to take refuge in a milder climate. His first experiment in her behalf was at Natchez; from which rude settlement, however, the increasing symptoms of consumption which she manifested, drove him to New Orleans. Here his remoteness from all opportunities of exercising his profession, and the urgency of his pecuniary wants, led him to study law; and during his pursuit of this new object, he supported his family by plans of tuition, which yielded him a comfortable income. Once more, however, the persecution of disease banished him; and he accompanied Mrs Browne to Plaguemines, only to watch her die, and pay to her the last earthly offices. He was there, when my sister was at New Orleans, daily expecting his wife's departure: and I have in my possession a very interesting letter, written at that time, and recording not only his sufferings then, but his intentions with respect to an ultimate settlement in Texas. He entertained sanguine and probably extravagant expectations with regard to that province; and hoped, in partnership with a gentleman of Plaguemines, who proposed to join him in his law speculations, to provide well for his family, to lose in honorable enterprise the enfeebling impressions which grief was always apt to produce upon him, and to be of signal use to the new settlements, by his knowledge of law, and his reputation as a public speaker. He went, with his three children, was exposed to heavy rains, was seized with fever, and within six weeks died at Columbia. He quitted life in a reliance (speedily justified) on the Providence that touches the heart of the stranger with compassion for the orphaned child. His deathbed was attended by a Mr Hall—a gentleman known to him only as a fellow-traveller—but who might have been his brother. Mr Browne requested him to send his children, first to Mrs Presten of New Orleans, then to me in Liverpool. Mr Hall accompanied them to New Orleans, and each of them was received with prompt and disinterested kindness, as an adopted member of some citizen's family. One family was a perfect stranger to the parents, and was moved to this generous act merely by knowledge of their history. The eldest child, (I think,) at any rate, the only boy, had not been many weeks in his new abode, before he fell down stairs; and after extraordinary suffering for a few days, he followed his father and mother. During his illness, the gentleman of Plaguemines, whom I have mentioned as Mr Browne's intended partner, arrived at New Orleans, expecting to find him just prepared to embark in their joint speculations. He was not, however, too severely shocked to learn the melancholy history, to interest himself for the orphans. He wrote to a friend at Plaguemines, who had known our friend, (a Mr Johnson); and this gentleman immediately begged permission to adopt the youngest girl; promising to give her the best education, and leave her all his property, for he has no child of his own. The other girl is under the guardianship of an excellent physician at New Orleans. Plans have also been formed at Boston, offering yet more satisfactory provision for the welfare of the children. In short, a more remarkable exhibition of Christian benevolence than the recent history of this family's treatment affords, has never come to my knowledge.'

REPLY OF THE VENERABLE COMPANY OF PASTORS AT GENEVA, TO THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

We noticed in its season the commemoration of the Jubilee of the Reformation by the Churches in Geneva. The invitation to unite in that celebration was declined, as we have stated by a vote of the General Assembly of the Church in Scotland, on account of the alleged heresy of the Genevan Church, or its departure from the faith Calvin and the early Reformers. To this refusal of their fraternal invitation the Pastors of Geneva sent the following dignified and truly Christian reply to their brethren of the Kirk. We copy it from 'The Christian Teacher and Chronicle' for March last.

'*To the Moderator and the other Reverend Members of the Church of Scotland.*

'GENEVA, JULY 10, 1835.

'Gentlemem, and highly-honored Brethren,—The company of pastors has received the letter, without a date, which you have done them the honor of recently addressing to them, on the subject of the approaching Jubilee of the reformation in our country. They were already acquainted with its contents by means of various Scottish and French journals, which had published it some weeks beforehand.

'We can readily conceive, and your letter affords us proof, that many circumstances which have occurred among us, must have been very imperfectly known in your churches. Publications and reports which have issued from your country, have spread abroad with profusion, statements either garbled or entirely false. Still, gentlemen, without in the least denying the diversity of doctrinal interpretations, which may be found among us, as in almost all ages, and in every church in which the Bible has been made the subject of sincere and personal examination—we are astonished and grieved that you have been induced so readily to lend belief to so many strange imputations, against which we owe it to ourselves to protest. No, Gentlemen, and highly-honored Brethren,—at Geneva the infallible and immutable oracles of the living God, have not lost their authority; there is not one of our pulpits in which Christ is not preached as the Son of God: the faith which gives us the victory over the world is scriptural as well as rational:—and the Bible,—the only ground which advocates of the Reformation can give for their hope,—is always the pillar on which we rest our church with confidence and courage!

'It is true that on this very account we tremble at the thought of giving to human systems the infallible authority which is due to divine revelation alone. Having submitted ourselves to the Bible, we could not, as Reformers, and disciples of Christ, refuse the title of Christians to those who, from the depth of a pure heart, submit themselves to it, as we have done; and although we have sometimes been obliged to punish perseverance in rending the tie of discipline in our church, yet, faithful to this principle, we have always been careful not to confound doctrines with acts.

'This principle, now long established, and tested by experience among us, has been the occasion of violent attacks against our clergy, and of proceedings but little fraternal; but we have been cautious not to abandon it notwithstanding. We are the servants of the divine head of the church, not of men. Of his word alone we desire to be the guardians.

'Thanks to this principle, Gentlemen, and highly-honored Brethren, we can bless the memory of the illustrious Reformers of the North and of the South, without converting their authority into a papal yoke, similar to that which they broke. We learn from these eminent servants of God, not to allow ourselves to be diverted by the exactions of men, from the exclusive respect to which the Bible is entitled.

'Thanks to this principle, we can, without any bitterness in our hearts, give the title of *Brethren* to those who refuse it to us.

'Thanks to this principle, in fine, whatever be the manifestations of which we may be the object, we will celebrate our solemn festival of Jubilee, with our eyes fixed upon the author and finisher of our faith, with souls filled with thankfulness for his mercy, and zeal for his glory. We earnestly entreat of God, for this great epoch, a better spirit than that of the immortal Luther, Calvin, Knox, and Farel; namely, the spirit of Jesus Christ; without which, even with the approbation of men, we should only be instruments of error.

'And now, Gentlemen, and highly-honored Brethren, we thank you for your prayers, and the benevolent intentions of which you give us assurance. Accept that of our fraternal and respectful devotion.

'Signed in the name of the venerable company, and by its order,

'J. CHOISY, *Professor.*

EFFICACY OF PRAYER.

'We know,' said *Rowland Hill*, 'that the infinite God cannot be moved or actually drawn nearer to us by prayer, but prayer draws the Christian near to God. If a boat is attached to a large vessel by a rope, the person in the former, does not bring the ship nearer to him by his pulling the rope, but he brings the boat and himself nearer to it—so the more fervently we pray the nearer we bring ourselves to the Lord Most High. The Christian is therefore enjoined to pray without ceasing; not that he can be always engaged in the positive act, but he ought to have what I call a holy aptitude for prayer. The bird is not always on the wing, but he is ready to fly in an instant; so the believer is not always on the wing of prayer, but he has such a gracious aptitude for this exercise that he is prepared in an instant, when there is danger or need to fly for refuge to his God. In all the avocations of time, the child of God will never lose sight of his Heavenly Father; and if while gathering a few flowers from the world, he suffers his God to be at a distance from him, the instant he perceives himself to be alone, he runs to meet his Father, Protector and Friend.'

[From the Connecticut Observer.]

'I HAVE LABORED IN VAIN.'

So the minister is disposed often to say, who has preached, and labored, and visited, his flock, for several years, and yet heard few inquiring after the way of salvation. He has taught them the great truths of religion—has seen them regular in their attendance upon public worship—and found them satisfied with his ministrations. The public morals have been kept pure, and the public sentiment elevated, at least to the ordinary degree in Christian communities. Religion is respected—conscience is tender—the understanding enlightened. Yet his church has few additions, by profession—and none, or only here and there one, have, for months, perhaps years, anxiously sought for pardon and peace through Jesus Christ. In discouragement bordering on despair, he cries out, 'I have labored in vain.'

The parent takes up the same bitter lamentation, who has watched over his children with ceaseless care—has instructed them in religious things—exhorted them to choose the way of life—prayed for them, with earnestness, amidst the employments of the day, and in the stillness of midnight—and yet after years of instruction, and counsel, and entreaties, and prayers, finds none of his family among the number of the pious. With many accusations of himself for unfaithfulness, he breathes out the anguish of his soul, in the language of the prophet, 'I have labored in vain.'

'Yes,' says the man who can see no good effects of ministerial, or parental efforts, except as they are developed in actual conversions—'Yes, you have both labored in vain. You have been slothful, unfaithful, inefficient, useless laborers,—and the evidence of it all is found in the results of your work. Success is the test of fidelity and efficiency,—and the number of conversions is the measure of success.

Is this so? Is there no gain to religion except what appears, at the time, in conversions and revivals?—Is there nothing in ministerial instructions, and pastoral labors, and parental teachings and prayers, acceptable to the Head of the Church, except what manifests itself in present palpable results? * * *

Why then, in Connecticut, (like people in the Sandwich Islands,) cannot Christians, or at least thoughtless and impenitent members of a congregation, 'cheat or lie, or be licentious without feeling they have done any thing much out of the way'? Others may account for it as they please;—we suppose it arises specially from the fact, that through the blessing of God, the labors of pastors, and pious parents, even when those labors do not appear in present conversion, enlighten the intellect, quicken the conscience, and prepare the heart for the seed of the word. It is to these labors, undervalued by some, and contemned by others, that our churches are indebted for members whose consciences are more susceptible, whose character is more consistent, and whose graces are more developed, than those of the Hindoo, or the Hawaian, under the influences of 'the same Spirit.'

Why shall the pastor, or the parent, then say, 'I have labored in vain'—and why shall their over-zealous accuser condemn their labors as useless—because conversions are not the present result?

FOR THE REGISTER AND OBSERVER.

CAVE OF ELEPHANTA.

The island of Elephanta is but nine miles from Bombay, and took its name from the gigantic statue of an elephant which once stood opposite the landing place. But this is now gone; at least, I saw nothing of it, and I have been told by another, who has oftener visited the place, that it is not now standing. The road from the landing place, led along the side of a low hill, for most of the way, till we arrived nearly to the opposite side of the island, in front of the cave. We entered the cave through a wide arched mouth. The roof is supported by two or three rows of huge pillars, and the sides are covered with gigantic images. All is cut out of the solid rock, or rather the rock has been cut away and these pillars and images left. Some of the pillars are broken off, about half way from their base, but their capitals hang suspended from the wall. The images on the sides are in bas-relief, and, for the most part, represent warriors, though there are many which are intedned, perhaps, for priests and some even for animals. But the most remarkable, is at the extremity of the cave, directly opposite the entrance. It is a triple head, supported by a common neck and extending to the breast. It is about 10 or 12 feet high, and placed in a circle, around the side also there are 3 or 4 rooms from 10 to 12 feet square. In the middle of these rooms, is, what might be taken for an altar, about 4 feet high, the top hollowed in the centre, and the hollow filled with a globular stone. The stone has evidently been often used, as the upper part is much worn. From each side, there is a passage to lateral caves. The right hand one, being itself a part of the cave, and opening immediately into the side cave, but the passage on the left was but an opening from the side of the hill, in which were other lateral caves some having even two rooms, one beyond the other. Generally the inner one is without any images, the floor covered with water, the abode of bats. At the extremity of the side cave on the right, there was a natural gap in the rock and a spring of cool water.

History tells us that this cave was anciently a great temple of the Brahmins, and that none but the priests were permitted to enter it or to look upon its statues.

The Portuguese, when they had possession of the country, in order to destroy the superstitious reverence, with which this place was regarded by the natives, fired cannon into the cave, and broke down some of the pillars and images. But even now many of the natives believe the temple to have been built by the gods. A native who was with us, was asked, if he did not think that man could build the cave; his reply was, that the gods could have made it in one night.

Such is the appearance of this cave, *once* esteemed so sacred, *now* an object only of curiosity and wonder. Its huge pillars are broken down, and its sacred images, which *once* could be looked upon only by the priests are *now* exposed to the gaze of every curious stranger. An emblem of the fallen state of that religion, of which it was once a mighty temple.

R. S.

AFRICAN COLONIZATION.

Extract from the Report of the Connecticut Colonization Society in May last.

There are now on the coast of Western Africa three independent colonies of colored emigrants from America. *First*, the original colony of the American Colonization Society, including the settlements of Monrovia on Cape Montserado,—Stockton or New-Georgia, on Stockton Creek,—Caldwell and Millsburg on the St. Paul's river,—and Edina on the North bank of the St. John's river, fifty miles southeast of Cape Montserado. *Secondly* the colony founded and sustained by the joint efforts of the New-York City, and the Pennsylvania Young Men's Societies,—containing as yet only the village of Port Cresson on the southern bank of the mouth of the St. John's river. *Thirdly*, the colony of Maryland in Liberia, founded at Cape Palmas, about three hundred miles southeast from Cape Montserado. This highly interesting and prosperous settlement, established, about two years ago, by the Maryland Society, is sustained mostly by funds of the State of Maryland.

The settlements of the Parent Society are estimated to contain, at the present time, not fewer than three thousand six hundred inhabitants. More than two hundred, probably are established at Port Cresson, and about one hundred and seventy five at Cape Palmas. So that the entire population of the American colonies in Africa, exclusive of natives residing within their bounds, voluntarily subject to their laws, is about four thousand.

Since the date of our last report, the American Society has sent out three expeditions, two of which were from N. Orleans, and one from Norfolk, and including thirty-nine recaptured Africans, and one hundred and thirty-three colored American emigrants, most of whom, once slaves, were set free by the beneficent influence of the American Colonization Society. The New-York and Pennsylvania Societies have sent out one expedition of sixty-five emigrants, most of whom were once slaves, and but for colonization would in all probability have been slaves still. The Maryland Society, within the same period, has sent out the same number of emigrants by two expeditions.

CHRISTIAN REGISTER.

BOSTON, JULY 2, 1836.

THE INDIAN WAR.

Accounts from St. Augustine of the 4th ult. state that Major Reed, who rescued Capt. Holloman's company from their perilous condition on the Withlacoochee, 'is of opinion that 1000 volunteers would be an adequate force to terminate the war in Florida, and states that May, June, and July are the most favorable and healthy months to carry on operations. He urgently entreats Gov. Call to take the field at once, stating that the women and children of the Indians will be found at the present time on their farms, and that all their growing crops can now be destroyed.'

Who can read without pain such meditated devastations upon the small cultivated tracts of the *children of the forest*.

Till within a few days we have been as much in the dark concerning the origin of the Indian war as the Senate of the United States were, when they called upon the Executive, several weeks since, for information on the subject. From the speech of Mr Everett of Vermont, occasioned by the proposition to place at the disposal of the Executive more than a million of dollars for the removal of the whole Creek nation, by force, we have received great light upon our relations with the Indians. Mr Everett is a member of the Committee on Indian affairs, and is most thoroughly conversant with his duty as such. The report that he made at the last session of Congress, as the chairman of that committee, bears testimony alike to his industry, his intelligence, his humanity and foresight. And now, from his full statements and explanations of the history of the negotiations and treaties of our government with the Indians, we come to a knowledge of facts, which disclose mistakes on the part of the Executive most lamentable and painful in their results. We say mistakes, for we do not speak of these matters as a partisan, but as a lookeron—as one cherishing in common with others a fellow feeling for the oppressed—as one who would not relinquish the hope that, even now, humane counsels may interpose and save the afflicted natives of the soil from extermination.

The government of this enlightened republic ought not to take advantage of the ignorance or misconceptions or want of political concert of our 'red brethren,' as Mr Jefferson was wont to call them. If they are seemingly faithless in complying with treaties, let explanations, arguments, expostulations be resorted to, till they are put so clearly in the wrong that all impartial men must be convinced of the fact. We claim to be impartial in the case; we wish the Indians removed beyond the reach of harm; we care nothing about the expenditure of the one million or several millions of dollars, as such; but we would rather it would be fourfold to remove the Indians peaceably, than the proposed amount to *drive* them west of the Mississippi, even if this could be done without the loss of a single life either of the pursuers or the fugitives. Every one must see the disadvantages under which the Indians labor. Our own government interprets the treaties and enforces them, without listening to any remonstrances of the opposite party founded in misconceptions, informalities, or change of circumstances. Such is the pitiable necessity imposed by the weakness and ignorance of those who are *de jure* the lords of the soil.

But we will not further anticipate what is clearly made out by Mr Everett from the documents of our government. We proceed as well as we can to give an outline of the origin and progress of our controversy with the Indians, taking him for our guide.

By the 12th article of the Creek treaty of March 1832, the government of the United States promise to be at the expense of removing the Creek Indians to the country west of the Mississippi, with a *proviso* that the article 'shall not be construed so as to compel any Creek Indian to emigrate; but they shall be free to go or stay as they please.' But the letter of the secretary of war (19th of May last) to the committee, asking for an appropriation for the removal of the Creeks, speaks of removing them by force. 'The right to remove them by force, he says, if necessary, results from the attitude in which they have placed themselves by the commencement of hostilities.' Mr Everett maintains that nothing short of a war waged by the Creeks, as a national act, can justify the war measure of forcibly expelling them from their present territories; and he denies that we have evidence of such an act. On the contrary, 25 days before the secretary's letter, namely April 24th, a letter was written by Col. Hogan, a government agent, stating that 'there was no more disposition among the Creeks of the upper towns for hostilities than there was among the citizens of Washington; and that he did not believe there was any such disposition in the lower towns.' Suspicions have indeed been made to light upon Hogan's fidelity. It is natural that such suspicions should be cherished by those who are in favor of the forcible expulsion of the Indians; but whether they are just or not it remains to be proved. Insulated acts of hostility do not show any existing war waged by the Indians. Such an inference would prove too much. We should not be willing to be charged, as a nation, with waging war upon Mexico, if a few of our wild men had taken up arms against her—and what is much more, we indignantly repel the charge, after an army of citizens of the United States, with a general, late a member of the national congress, at its head, has given battle to the army of that nation, with which we are at peace, and triumphed, and prescribed terms to the fallen foe. Let us not judge a barbarous foe by rules more severe than we would have applied to ourselves.

However these things may be, the President has never apprised Congress that a war exists. 'On questions involving a change of our relations with nations with which we have treaties,' says Mr Everett,—'on questions of peace and war—I hold that a head of Department and committees of the House are not proper organs of communication between the Executive and Congress. Such communication should be made by the President, and to both Houses, to whom it appertains to take order thereon.

The Creek hostilities, whatever be the amount, have sprung immediately out of the Seminole war. There are however remote causes not to be overlooked. And we cannot but think that it is the duty of a humane government, of a government which is the guardian of the rights of the Indians, to search diligently into their grievances, and to accomplish by a pacific policy what can be accomplished only with great and unworthy sacrifices by the contrary measures.

We had intended here to give a *brief* account of the negotiations and treaties of our government with the Seminole and Creek Indians, but are under the necessity of deferring it to another time.

DUELLING.

There are some men who, upon this subject, seem to be beyond the reach not only of all sober views of religion and morals, but of argument and common sense. Such persons and such views as cannot be approached by grave and solemn means and motives, are fair objects of satire; and would that this weapon might always be wielded in defence of goodness, to bring to a little salutary reflection those who—

> Safe from the bar, the pulpit and the throne,
> Are touched and shamed by ridicule alone.

It is from this consideration that we have inserted an article in a preceding column, to which the reader's attention will be attracted by the peculiarity of its title.

After the piece to which we allude was in type, we saw in our papers the shocking death of young Key who fell in barbarous conflict with Shearman. What a monstrous absurdity is that sense of *honor* which brings agony into the bosom of one family from the loss of a murdered relative, himself dying with the guilt of murder in purpose, and into the bosom of another family from the stain brought upon them by a

living murderer suffered to survive by connivance.

BOSTON REFORMER.

This paper came out on Tuesday last under the Editorial care of Rev. O. A. Brownson. Mr B. passes no judgment on the previous course or character of the paper, but expounds the views with which he enters upon his work. He speaks of his past connection with the workingmen, and of the all important change in the principles in which his notions of reform are founded. He says:

When I first connected myself with the cause which the workingmen profess to have at heart, I had no confidence in religion, and concerned myself with it, but to oppose it; now I embrace it as the lever of Reform, as the very soul of progress. Then I regarded man as passive in the hands of external circumstances: I now recognize in him an active principle by which to a certain extent he may rise superior to circumstances. I then looked to the Outward for reform; I now without undervaluing the Outward, look mainly to the Inward. Then I was indignant at the past, and wished to destroy all memory of it; I wished to destroy all existing society and to create a new society modeled after certain notions of social perfection of which I then dreamed. But now I absolve the past, see much in the present to approve, and have no wish to destroy, but to perfect what is already begun.

PEACE.

Much can our legislators, both by their speeches and votes, do for the spread of peace principles. We highly value whatever comes from them in this way, amidst temptations to display that false patriotism denoted by deceptive insignia of national glory in the form of fortifications, fleets and armies provided by wasteful expenses in time of peace; as if there were a determination to provoke or find a foe at all adventures. We were much gratified by some remarks which fell from Mr King of Georgia, in the Senate of the United States, when the bill for fortifications was before that body. He said—

He felt great jealousy and apprehension of the multiplication of these fortifications. If we went on with them as threatened, he feared they might at no distant day become the grave yard of freedom and burying ground of the constitution, instead of citadels of liberty.—Other gentlemen had made predictions, and he would venture one: that was, that if these military projects went on as they seemed to have begun; if our coast of 300 miles was to be frowning with fortifications and clouded with cannon; if our hitherto peaceful country were to become a great military camp; if every State in the Union were to be hereafter bristling with bayonets, and covered with arsenals, armories, and depots, he predicted we might in the course of a few years, take the parchment upon which our constitution was written and cover a drum head with that, for all the use we should have for it as an instrument to define the principles upon which our Government is to be administered. Every thing would shortly be settled by the sword, the truncheon and the bayonet. A corporal and his guard would soon be more respected than the Chief Justice and his associates. And like another great nation which had lately revolutionized in the name of liberty, but in its sacred name with a peace establishment of 410,000 men, perpetrates every species of tyranny, the prison would, with us also, become the purifier of the press, whilst the bayonet settled our civil disputes. He therefore gave notice that he should vote against all these vast projects for changing our system into an expensive military government, as fast as they might be brought forward.

Mr K. could not think that many of his democratic friends would ever have thought of the enormous appropriations at the present session, but for that fatal surplus. The 'surplus!' 'the surplus!' ay, that, was at the bottom of all our troubles. It was the root of all the evils that, he feared, might grow out of the proceedings of the present session. He acknowledge its possession gave us much embarasment, and surrounded us with perils; but he hoped we would live through them. He cared nothing for the surplus.—Would to God fifty milions of the public treasure would be thrown into the crater of Vesuvius, or sunk in the ocean, unless we could devise means to get rid of it, that would not fix a permanent and growing curse upon the country.

THE NEW TESTAMENT WITH NOTES.

Alden Bradford Esq. of this city, has, we understand, prepared for the press an edition of the New Testament, with Notes critical, didactic and explanatory, which is soon to be published in two vols. 8vo. The notes, it is said, will take up about as much room as the text. The first volume is to contain the Gospels, with a preface to each book, and a general introduction on the nature and evidences of Christianity.

The leading object in the plan of the work, which plan, we learn, was adopted twenty years since, is to interpret scripture by scripture, without regard to human systems of theology. The notes are intended more for the common English reader than for the learned, and to give, as we presume, rather the fruits of learning than its technical forms.

The common version is not materially altered: a few obsolete words and phrases are changed.

Mr Bradford was several years the teacher of the Greek language in Harvard University; after which he was in the ministry a number of years. From personal knowledge, we can add, that he has been a critical reader of the scriptures for a long succession of years.

Such a work as he has prepared is greatly needed; and we trust it will be found fitted to impart much light on whatever is doubtful or obscure in the teachings of Christ and his apostles.

BOSTON ASYLUM AND FARM SCHOOL FOR INDIGENT BOYS.

We were highly gratified by a visit to this institution last year, soon after its removal to Thompson's Island; and we are pleased to see a full Report of the Directors, presented in their behalf by Rev. Dr Parkman, to the subscribers and patrons of the school.

There are now at the institution 92 boys from 7 to 14 years, of whom 79 are wholly provided for by charity, and the remaining 13 are supported either wholly or in part by their parents or guardians.

The following extracts from the Report will inform those who do not know, and refresh the memory of those who do know the primary purpose of the establishment.

Of the 79 children supported wholly by the charity of the Institution, it appears from the Reports of the Committee on admissions, and from the minutes of the Secretary, that they are either orphans without friends to protect them, or the children of parents, for the most part, of widowed mothers, whose poverty or inability to support them, the result sometimes of misfortune, but too often of improvidence and vice, still leaves the children to such physical suffering and moral exposure as render them the fit subjects for the charity of this Institution.

The primary and distinct object of this Incorporation being the rescue, sustenance, education, moral and spiritual improvement of the destitute and exposed, of them who in the strict sense of the terms 'have none to help them'—it has been with caution and some reluctance, that the Directors have admited any but of this description. Of the 13, who have been received on pay, the reasons alledged for the application were, chiefly, the idle, refractory, or ungovernable conduct of the children, whom either a widowed mother, compelled to work out for her livelihood, or a father, whose business called him abroad, or who was deficient in the gift of government, was unable to control. But while the Directors recognize in the characters of such children and the hope of reforming them, one of the designs of this charity; and admit, that under extraordinary circumstances a child thus conditioned, may be received, it is their opinion and purpose that the number of such should always be small. They will never lose sight of the natural solemn obligation of every parent to provide to the utmost of his ability, for his own offspring. The number of applications for the admission of children *totally destitute*, already exceeds the limited resources of the Institution to meet them. And for this reason alone it seems inexpedient, that the Farm School, designed primarily as a charity, should become a temporary receptacle, or place of discipline for refractory children, *whose parents or friends possess the means of sustaining them elsewhere*; and whose example, on the very grounds urged for their admission, might prove injurious to the other children.

The general instruction of the school, the employment of the boys more or less upon the farm, and the moral and religious instruction provided are spoken of in the Report—and, on the whole, the condition of the institution is encouraging and gratifying.

THE SUNDAY SCHOOL TEACHER.

This is proposed to be a monthly work devoted to the interests of Sunday schools. The matter is to be furnished by practical teachers in this city and elsewhere, and 'the most successful laborers in Sunday schools have promised their aid.' The subject of *moral instruction in our day schools*, will be the subject of occasional communications. Under the favorable circumstances described we have reason to expect a work eminently useful. The objects also are of such universal interest that we should think it cannot fail to receive ample patronage. It is to be published by Otis, Broaders and Co., and Tuttle, Weeks and Dennett.

AMERICAN UNITARIAN ASSOCIATION.

We understand from the Secretary of the A. U. A. that an Auxiliary Association has been formed at East Cambridge, of which the Rev. James D. Green is Agent.

The Secretary acknowledges the receipt of Five Dollars from Benjamin Bakewell Esq., of Pittsburgh Penn. in aid of the fund of the Association.

HARVARD COLLEGE.

The two hundreth Anniversary of the establishment of Harvard College will be celebrated on the 8th of September next. A Discourse will be delivered on the occasion by President Quincy.

We understand that the above date has been fixed upon as corresponding to the date of the Act of the General Court, in 1636, by which £400 was appropriated for the founding of a 'School or College;' a sum at that time equal to a *year's rate* of the whole colony. The following year it was voted that the College be placed at *Newtown*, now Cambridge.

We learn that Rev. Dr Wayland, of Brown University, will deliver the Oration at the anniversary meeeting of the Phi Beta Kappa Society, in Cambridge, and that O. W. Holmes, M. D., of Boston will deliver the poem on the same occasion.

GENERAL ASSOCIATION OF CONNECTICUT

This body met at Norfolk, Conn. on the 21st ult. and among other matters, which came before it, the subjects of Peace, of Slavery and of African Colonization were agitated. The Report on the State of Religion is promised in the *Connecticut Observer* of last week for the following paper. 'At present,' says the Observer, 'we only remark that the year has been characterised in this state, by an unusual withdrawment of the influences of the spirit.'

TEXAS.

It is asserted in the New Orleans *Bee* of the 7th ult. that there were not more than fifty Texans under Gen. Houston in the famous battle of San Jacinto, and that the army of Houston consisted mainly of volunteers from the United States; so that citizens of the United States, (if the contest is ended) have despoiled the Mexican Government, which is on terms of amity with their own Government, of a province vast in extent, and incalculable in value.

If the Government of Mexico were powerful, it would require no great political sagacity to foretell the consequences of this state of things. The irruption of volunteer troops from the United States into Texas, has not been a matter of secrecy; the sound of preparation has been heard, and the plaudits of multitudes have resounded as the volunteers took up their line of march from their starting places. By the laws of the land, they are 'deemed guilty of a high misdemeanor,' and subjected to fine and imprisonment. But success transforms criminals into cavaliers and heroes.

Whether the war is ended, and Texas is to become an independent state, remains yet to be determined. A letter from 'an intelligent correspondent at Matamoras,' dated 23d of May, and published in the New Orleans *Bulletin* says:

There is no doubt that in 4 months 10 thousand men will be on the frontier of Texas. The Government of Mexico has taken the engagement never to recognize its independence, and to sustain the integrity of their territory.

If the predictions of Mr Adams on this matter shall be verified, it will be another among the lamentable examples of a similar kind, that wisdom comes too late.

QUERE. A correspondent who understands that our orthodox brethren of the clergy are in the habit of warning their people against the writings of Unitarians, wishes us to inquire whether a sermon of the Rev. Mr Dewey, in the volume lately published was not preached, recently, in Worcester county, by an orthodox clergyman.

NEW PUBLICATIONS.

The American Gentleman, by Charles Butler Esq. Philadelphia; Hogan and Thompson. Sold by James Munroe & Co. Boston.

The tendencies of this volume are of the purest kind. The author touches upon almost all the virtues which affect the social state; and he proves by examples and illustrations, what every person of observation and feeling must have learned in his intercourse with the world, that the character of a true gentleman is formed far more by ones moral and intellectual cultivation than by outward graces. We select a short paragraph upon the consistency of virtue with politeness, to show the pleasing manner in which the author utters instructive truths.

'The rules and doctrines of morality and religion tend to correct all the malignant qualities of the heart, such as envy, malice, pride, and resentment. In doing this, they cut off the very source of disagreeable behaviour. Morality and religion inculcate whatever is just, mild, moderate, candid and benevolent. In doing this they effectually promote a system of manners which, without any sinister design in the person who possesses them, cannot fail of being agreeable. If to these substantial powers of pleasing are added the last polish of a graceful deportment, the habits accquired in good company, an acquaintance with men and manners, a taste for polite books, no other requisites will be wanting to perfect the art, and form an all-accomplished character. A man will be under no necessity of hurting his conscience and reputation in cultivating I know not what of a deceitful and affected behaviour. He may be at once pleasing and respectable, and grow in favor with men without offending God.'

The American Lady. by Charles Butler Esq. Philadelphia: Hogan and Thompson, 1836. Sold by James Munroe and Co. Boston.

Much attention is given in this volume to subjects and modes of education, as to their tendency to improve the female mind and heart.

Dress, amusements, and social intercourse also come in for a due share of consideration. In every thing a pure morality reigns, without any thing severe and repulsive, so far as we have discovered.

ECCLESIASTICAL.

Ordained, as Pastor of the Baptist Church in Andover, on the 15th, ult. Mr George J. Carleton. The sermon was delivered by Rev. Mr Ide, of Boston; text 1 Cor. 2: 3.

On Wednesday, the 15th ult Rev. Ephraim Goodman was installed Pastor of the First Congregational Church and Society in Dracut. Sermon by Rev. Mr Yale of Ware.

Installed over the First Congregational Church and Society in Oxford, on the 9th ult. Rev. Horatio Bardwell. Sermon by Rev. Mr Nelson of Leicester.

Rev. George Washington Blagden, of Boston, Mass., has received a unanimous call from the Third Presbyterian Church of Philadelphia, to become their Pastor. This church was formerly under the pastoral care of the Rev. Dr Ely.

[From the Essex Gazette of June 23.]

DEDICATION.

Yesterday forenoon the new Stone Church of the North Society in this city, was dedicated to the public worship of God, with appropriate and solemn exercises, which were as follow:—Introductory prayer, by Rev. Mr Bartlett, of Marblehead; Selections from the Scriptures, by Rev. Mr Sewall, of Danvers Prayer of Dedication, by Rev. Mr Upham, of this city; Sermon, by the Pastor, Rev. Mr Brazer, from 1 Corinthians, 3 chapter verse 16: 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?' Concluding prayer, by Rev. Mr Thayer, of Beverly.

The Music, by a select choir, was excellent—Amongst the performances, was the following original hymn, composed by Mr Jones Very, a member of the North Society:—

The weight of years is on the pile
Our fathers raised to Thee, O God;
On this, our temple, rest thy smile,
'Till bent with days its tower shall nod.

Thy word awoke, O Power Divine!
The hymn of praise in nature's hall;
'Tis man's high gift to rear thy shrine,
And on Thee, as his Father, call:—

To pour in music's solemn strain
The heart's deep tide of grateful love;
And kindle in thine earthly fane
A spirit for his home above.

Thou bad'st him on thine altar lay
The holy thought, the pure desire,
That light within, a brighter ray
Than sun beam's glance, or vestal fire.

'Twill burn, when heaven's high altar flame
On yon blue height hath ceased to glow,
And o'er dark earth's dissolving frame
The sun light of the spirit throw.

Father! within thy courts we bow,
To ask thy blessing, seek thy grace;
O smile upon thy children now!
Look down on this, thy hallowed place!

And when its trembling walls shall feel
Time's heavy hand upon them rest,
Thy nearer presence, Lord! reveal,
And make thy children wholly blest.

The subject of Rev. Mr Brazer's discourse, was, the importance of sustaining our Religious institutions—and he treated it in a manner which evinced his deep sense of the dangers which threaten our country from the neglect of religious observances, the spread of infidelity, &c. He expressed his fears for the success of the experiment of trusting the support of these institutions to the voluntary efforts of the friends of Religion, without the aid of law, but as in no other way can these institutions now be supported, he exhibited most impressively the necessity of convincing the whole people that their welfare individually and collectively depends upon their sustaining these institution of Religion—and also the deplorable consequences of neglecting them. He made many excellent suggestions as to the best means of producing the proper feeling amongst the people, and in the course of his remarks paid a compliment to his religious brethren who differ from him on some points for their efforts to keep up this feeling, and pointed to them as an example for other denominations. We have not time to give any thing like a sketch of this admirable discourse, which was free from any illiberal sectarian allusions, and well calculated to produce good effects upon the minds and hearts of every class of hearers.

The Church is a large, substantial and imposing edifice of Stone, of Gothic structure—and its interior is spacious, convenient, and finished in a neat and chaste style; the pulpit, drapery, &c, rich and elegant. It does great credit to the Society, whose liberality and spirited exertions have added so important an ornament to our city, as well as to the architect and mechanics employed on its erection. The cost of this Church was about $30,000.

In the afternoon, fiftyone of the Pews were sold at public auction, by Mr James N. Archer, for upwards of $4000 more than their appraisement. The whole amount of sales was about $20,000, and many very eligible Pews remain unsold. The highest sum given for a choice was $375. The Pews are appraised from 375 dollars to $150.

First Congregational Church in Philadelphia.—The council convened, for the purpose of forming the First Congregational church in this city, at Union hall, corner of Chesnut and Eight streets, and after organizing, proceeded to consider the subject of the letters missive which convened them. Twenty-six individuals mostly members of Arch street church, late Er Skinner's were examined in reference to their views of doctrine, mode of church goverment, &c. and no objection being made, the council, after deliberation, voted unanimously to proceed to the organization of the First Congregational church in this city, on the evening of the same day. The meeting was held in the Arch street church, services commencing at one quarter before 8 o'clock. The exercises on the occasion were as follows; Reading of the minutes of the council, and prayer, by Rev. Mr White of Southampton; Sermon by Rev. Mr Todd of Northampton, Mass: Organization of the church by the same; Right hand of fellowship by Rev. Mr Brace of Ct.: Address to the people by Rev. Mr Worcester of Salem; Concluding prayer by the same.—*Philadelphia Observer.*

Mr Todd, the gentleman who preached the Sermon, is we understand the Pastor of the Church.

Welch Baptists. In the year 1833 there were in Wales, 333 congregations, 281 churches, 230 ordained ministers, and 84 unordained. We regret that the work does not give any estimate of the number of communicants. We have examined Davis's History of the Welch Baptists, published last year, which states that the whole number of communicants is at least 35,000.—*Am. Baptist.*

CONGRESS.

In the Senate, on Monday June 26th—The Hon. Richard Bayard, elected by the Legislature of Delaware, to fill the vacancy in the U. S. Senate caused by the resignation of Mr Naudain, appeared, and took his seat.

The bill to increase the present military establishment of the U. States passed to be engrossed. Yeas, 20. Nays 8.

In the House of Representatives, the bill from the Senate regulating the public deposites was taken up, read twice and committed to the committee of the whole.

The following resolution offered by Mr Hunt was passed.

Resolved, That a select committee be appointed, with power to send for persons and papers, to inquire whether any member or members of Congress, head or heads of department, or any other officer of the Government, have received any accommodation or facilities from any person or persons, bank or banks in the employment of the Government or not, in obtaining the use of the public money, for the purpose of speculating in the purchase of the public lands.

The bill making appropriations for certain Fortifications of the United States for the year 1836, was read a third time and passed.

In the Senate on Tuesday, the bill to change the organization of the Post Office Department, was read a third time and passed.

In the House of Representatives, the bill regulating the public deposites was passed with an amendment offered by Mr Anthony. Yeas 155, Nays 38. This amendment which fixes the principles of distribution &c. is as follows:

Sec. 13. *And be it further enacted*, That the money which shall be in the Treasury of the United States on the first day of January, 1837, reserving the sum of five millions of dollars, shall be deposited with such of the several States, in proportion to their respective representation in the Senate, and House of Representatives of the United States, as shall by law authorize their Treasurer, or other competent authorities, to receive the same on the terms herein after specified; and the Secretary of the Treasury shall deliver the same to such Treasurer, or other competent authorities, on receiving certificates of deposite therefor, signed by such competent authorities, in such form as may be prescribed by the Secretary aforesaid, which certificates shall express the usual and legal obligations of common depositories of the public money, for the safe keeping and repayment thereof, and shall pledge the faith of the States receiving the same to pay the said moneys and every part thereof, from time to time, whenever the same shall be required by the Secretary of the Treasury, for the purpose of defraying any wants of the public Treasury beyond the amount of the five millions aforesaid:

Provided, That if any State declines to receive its proportion of the surplus aforesaid, on the terms before named, the same may, at the discretion of the Secretary of the Treasury, be deposited with the other States agreeing to accept the same on deposite.

And provided further, That when said money, or any part thereof, shall be wanted by the said Secretary to meet appropriation made by law, the same shall be called for in rateable proportions, within one year, as nearly as conveniently may be, from the different States, with which the same is deposited, and shall not be called for in sums exceeding ten thousand dollars, from any one State in any one month, without previous notice of thirty days for every additional sum of twenty thousand dollars, which may be required.

In the Senate on Wednesday the bill to regulate the deposites of the public money came back from the House of Representatives with an amendment. Being taken up, the amendment was after a short debate, agreed to, one Senator only (Mr Morris of Ohio,) decidedly opposing it.

The bill to provide for the erection of a new Patent Office was taken up, considered, and ordered to be engrossed for a third reading.

In the House of Representatives, Mr Adams presented the protest of certain Cherokee Chiefs against the Treaty lately promulgated as having been made with that nation; which was referred to the Committee of the Whole that has a bill upon that subject under consideration.

In the Senate on Thursday, three thousand copies of the correspondence between the Goverments of the U. States and Great Britain, relative to the N. E. Boundary, were ordered to be printed. Mr Clay, chairman of the Committee on Foreign Relations, in some remark in favor of publishing this correspondence, stated that the negotiation had not entirely closed, but that it does not promise to result in any satisfactory adjustment of the boundary question.

In the House of Representatives, no public business was definitely acted upon.

In the Senate on Friday, a message was received from the President, announcing his approval of the deposite bill.

The following message was also received, in answer to a call for information respecting the government of Texas.

In compliance with a resolution of the Senate of the 18th instant, I transmit a Report from the Secretary of State, with the papers therewith presented. Not having accurate and detailed information of the civil, military, and political condition of Texas, I have deemed it expedient to take the necessary measures, now in progress, to procure it, before deciding upon the conrse to be pursued in relation to the newly declared Goverment.

Laid on the table.

The bill for the organization of the Navy was taken up.

On motion of Mr Webster, the bill was sa amended as to make one admiral, one vice admiral, and three rear admirals—yeas 18, nays 10.

The bill was then ordered to be engrossed, and read a third time.

In the House of Representatives no public business was definitely acted upon.

In the Senate on Saturday, the bill for the relief of sufferers by fire at New York, was taken up, and on motion of Mr Wright so amended as to extend the same relief to those sufferers who had paid their bonds before the passage of the former act, as to those who had not paid, in cases where the sufferers were losers to an amount exceeding $1000.

The House of Representatives went into committee of the whole on bill relating to the District of Columbia, which bills were considered, reported to the House and subsequently read a third time and passed.

INTELLIGENCE.

Indian War.—The following is an extract from a letter dated 'Montgomery, Alabama, 25th May, 1836.'—*National Gazette.*

'This place is at this time the scene of great excitement and confusion. The Governor of the State has established his head quarters here, forwarding men and supplies to the theatre of hostile operations. Nothing decisive has been done; some murders have been committed and some property destroyed, which I have no doubt the Georgia accounts magnify into a serious war. I am inclined to the opinion, that the Indians are more sinned against than sinning. They have been most cruelly treated: defrauded of their lands by forgery of deeds, in a state of starvation, and trampled upon, the Indians have been goaded to the commission of hostilities by unhallowed speculators to conceal their crimes, suppress investigation, and drive the complaining Indians to the distant west.'

Texas.—The editor of the Baltimore Patriot has been favored with the following extract of a letter from an officer in the Texan army, dated

GALVESTON BAY, TEXAS, May 27th, 1836.

On our arrival here, we found the Island in possession of the Texans, who had resorted here as a place of protection and rendezvous, previous to the late successful battle of the Texans. They have an entrenchment erected on the island, and it is called Fort Thomas. It was in command of Col. Morran, who, with 150 men, has under guard 301 Mexican prisoners, taken at the battle of San Jacinto—among the number of prisoners are 47 officers of rank, all of whom I have seen and was introduced to—among them is the great celebrated Gen. Martin Perfecto Cos, Col Cespeder, and Capt. Paraza, all fine looking men, rather darker than the Americans—they received us very civilly, and Gen. Cos apologized that he could not receive us in greater style—attributed their civilities and condescension entirely to their situation, which is rather an unpleasant one—what they intend doing with them is as yet indecided. The common order of the Mexican soldiers are the most wretched race of men I have ever seen—they are generally small in stature, and some of them very dark, approximating to the negro race—they are poor miserable creatures, and I cannot but commiserate their unfortunate situation; they are at present at work around the island, and facilitating the completion of the entrenchments. I shall leave this place tomorrow, with despatches to the Government at Velasco, where the celebrated General Santa Ana is prisoner. The distance from Galveston to Velasco is 45 miles. As there was some doubt in the city of New Orleans, when I took my leave from them, respecting Santa Ana being prisoner, and no doubt the same may be the case in your city, you will please to inform the editors of the papers that he is a prisoner, with all his staff, with 500 prisoners.

Another Distressing Case of Lynch Law.—The Newark Daily Advertiser contains a letter from Monticello, Jasper county, Geo. giving an account of an outrage perpetrated on the person of Rev. Aaron W. Kitchell, from New Jersey, who was suspected of being an agent of the abolitionists. Several incendiary letters and papers were found in his pockets. Under these circumstances, word was sent out for a meeting, and on Wednesday the whole male population got together, and executed summary vengeance. The following is an official account of the proceedings, furnished for publication by the Secretary;—

'The committee to whom was referred the case of the Rev. A. W. Kitchell, report—that upon examination they find sundry certificates and other papers of a suspicious and spurious character, and have thought proper to retain the same in the hands of the Secretary until further information is obtained concerning them.

The Committee would advise that said Kitchell should be rode around the village on a rail with a band of all kinds of music, playing the rogue's march—that his head should then be tarred and feathered, and again rode around the village as before—and that he should also leave the State within ten days from this time, under the penalty of Lynch's law.'

A further Committee was appointed, to carry out the recommendation adopted by the meeting. Poor Kitchell was accordingly stripped, his head shaved and a covering of tar and feathers substituted, and he was then carried about the town to the music of the Calithumpian Band. The Newark paper states that Mr Kitchell belongs to one of the most respectable families in N. Jersey, was graduated at Princeton College, and is a grandson of the late Aaron Kitchell, for many years a Representative in Congress, and subsequently a member of the U. S. Senate.

When Mr Kitchell left Newark, only a year ago, he was decidedly opposed to the abolitionists as a party.

Cherokees.—It appears from the Washington Globe that there is no truth in the reports of hostility on the part of the Cherokee Indians; on the contrary, it contains a letter, showing that the friends of the late treaty, on their return to their homes, have been kindly received by their people. The Globe now apprehends no difficulty with these Indians.

Fortifications.—Among the appropriations for 1836 are the sums of $100,000 for the preservation of Castle Island, and repairs of Fort Independence, in Boston harbor, and $200,000 for Fort Warren, in Boston harbor. The whole amount of appropriations, embraced in the bill, is about three millions of dollars.

Postage in the United States, for 1835.—The aggregate of the sums which accrued at all the offices was $1,961,821. Of this amount $445,870 accrued in the State of New York, $245,197 in Pennsylvania, $174.391 in Massachusetts, $119,258 in Virginia, $114,251 in Ohio, $86,178 in Georgia, $85,919 in Maryland, $66,712 in South Carolina, $66,012 in Louisiana, $57,354 in Alabama, $57,245 in Kentucky, and $54,809 in Connecticut; in Maine $47,929, Vermont $26,547, New Hampshire $24,322, and Rhode Island $19,703.

The largest amount which accrued at any one office was at New York, viz: $203,097. At Philadelphia the amount was $121,152, Boston $78,658, Baltimore $59,484, New Orleans $52,312.

Census of Lowell.—It appears from a census of this city just finished, that it contains 17,633 Inhabitants viz. Males 6,345—Females 11,288.

Railroad.—The Rhode Island Legislature has passed an act to incorporate the New Bedford and Fall River Rail Road Company.

Bunker Hill Monument.—At the Bunker Hill Monument Meeting, in Charlestown, on Friday evening, the following Committee was appointed to request the Young Men of other towns throughout the State, to call meetings of their fellow citizens to act on the question—Will they assist in the completion of the Bunker Hill Monument?—viz: R. C. Winthrop, Albert Fearing, Chas. H. Parker, Tho's J. Shelton, Charles G. Greene, Seth J. Thomas, Joshua Bates, Jr., Jas. Dana, George W. Warren and Wm. Sawyer.

The Burning of the Treasury—It is stated in the New Orleans Bee of the 10th inst., that a man named Hubbard, the person who set fire to the United States Treasury Department at Washington, was arrested in that city the day before. He was traced to New Orleans by an officer named Kelly, who, suspecting that he would probably call at the Post Office for letters directed to certain individuals, communicated the same to the Postmaster, who caused him to be arrested the moment he presented himself. He confesses his guilt and promises to make known his accomplices.

Distribution of the Surplus Revenue. There is a provision in the bill concerning the deposite of the surplus revenue with the several states, that, if any state decline to receive its proportion, it may be deposited with the other states. It cannot be doubted that New Hampshire will thus decline. The Executive of that state is totally opposed to such a temptation in his government to say nothing of the unconstitutionality of the measure, and the representatives in Congress from that state, and that state only, are unanimously opposed to the measure. This is doubtless to be regarded as the voice of the people.

Methodist Bible Society.—The General Conference of the Methodist Episcopal Church at its late session at Cincinnati, dissolved the *Bible Society* of that denomination, with a view of co-operating hereafter with the American Bible Society. This has been done, too, we understand, with the hearty and general concurrence of all interested.

Death by Lightning.—During the severe thunder shower on Friday afternoon, the 17th ultimo,, Mr Kinsley Swift, of Hatfield, was struck by lightning, near the house of Mr Horace Gates, in Belchertown, and instantly killed, together with a pair of horses. The team was loaded with boards. There were no trees standing by, but the electric fluid passed directly from the cloud to the wagon. A chain which bound the load was completely melted in a number of places.

Dreadful Steamboat Explosion.—The steamboat Rob Roy, which left New Orleans on the 5th ult. for Louisville, on the 9th, at 9 o'clock, when four miles above Columbia, met with the serious accident of a collapse of the flues of one of her boilers. The boiler heads, at both ends, were torn off, and the steam and water rushed in both directions with great violence, and a great number of persons on deck were dreadfully scalded. The boat was run ashore as soon as possible, and relief was obtained from Columbia. At 3 o'clock the North America came along, and towed her into Columbia, where every relief possible was afforded to the sufferers. They were lodged in comfortable houses, and five physicians were in attendance. On the 10th seventeen of the sufferers were already dead, and there were others who were not expected to recover. The water was above the upper cocks in each of the side boilers. The boat was not injured, with the exeption of the boilers.

Rhode Island Coal.—We learn from the Providence Journal, that a company is engaged in working the coal mines in Cumberland, and that they work to good advantage.

Geological Survey.—Professor Hitchcock of Amherst College, and C. B. Adams of the Theological Seminary at Audover, as his assistant, have been appointed by Gov. Marcy, to make a geological survey of one fourth part of the State of New York, embracing the valley of the Hudson and Long Island.—*Mer. Jour.*

Liberality.—The Board of Missions of the Protestant Episcopal Church, received an anonymous donation last week of $15,000, with the direction to expend two thirds in the valley of the Mississippi, and one third in Foreign Countries.—*N. Y. Jour. Com.*

'SOCIETY FOR CHRISTIAN UNION AND PROGRESS.'

The 'Society for Christian Union,' a new religious Society which has just been organized under the ministry of Rev. O. A. Brownson, in consequence of finding Lyceum Hall where they have hitherto assembled, too small for their numbers, give notice, that they have engaged the large Lecture Room in the *Masonic Temple*,—as their future place of worship. They will meet there for the first time on Sunday (tomorrow) morning July 3d, where Mr Brownson will give a discourse suited to the occasion, and explanatory of the principles and objects of the Society.

The seats are to be Free and persons of all denominations and the public generally are respectfully invited to attend.

By order of the Prudential Committee.

***The subscriber acknowledges the receipt of Fifty Dollars from a friend at a distance, for the use of the Theological School in this place.

H. WARE JR.

Cambridge, June 10, 1836.

MARRIAGES.

In Dorchester, on Tuesday evening, by the Rev. Mr Young, Mr William H. Richardson, of the firm of Bailey, Poor and Richardson, to Miss Sarah Welles Worthington, daugher of Wm. Worthington, Esq. of Dorchester.

DEATHS.

At Rainsford Island, Mr Huntington Porter, son of Rev. Huntington Porter, of Rye, N. H. 22.

In Chelsea, Mrs Harriet A. P. Cutting, 32, wife of Mr Henry Cutting, and daughter of the late Deacon John Fenno, of Boston.

In Wilton, N. H. June 14, George Kimball, youngest child of Stephen and Nancy W. Abbot, eleven months.

In Worcester, Andrew D. McFarland, Esq. Attorney at Law, and Aid-de-camp to his Excellency Governor Everett, 25.

In Chelsea Poor House, Job Worrow a colored man, 100.

In Pembroke, N. H. Rev. Nehemiah Ordway, 93. He was graduated at Harvard University in 1764.

DIVINITY SCHOOL OF HARVARD UNIVERSITY.

STUDENTS are admitted at the commencement of the academical year, passing an examination in Hebrew Grammar and the first ten chapters of Deuteronomy. Entering at other times, they are received to an advanced standing. If unknown to the Faculty, they are to produce satisfactory testimonials as to their character; and, if not Bachelors of Arts, they must have read Virgii, Cicero's Select Orations, Sallust, Jacob's Greek Reader, the extracts from the Historians and Orators in the first volume of Collectanea Græca Majora, Butler's Analogy, Locke's Essays or some other accredited treatise on Intellectual Philosophy, Paley's Moral Philosophy, or some other standard work on Ethics, and some approved compendium of Logic, Rhetoric, Geography, Arithmetic, Geometry and Algebra.

Candidates for admission to an advanced standing are to show that they have been engaged in the study of Theology as long as the class which they propose to join, and they are to be examined in the pevious studies of that class.

Charge for tuition, rent and care of room and furniture, and use of class books, amount to $66 anually. Board may be had in the College commons. Each student must possess a copy of the Old and New Testament Scriptures in the original languages, the latter in Griesbach's edition. A copy of other class books is furnished on loans by the institutisn. Indigent student are aided from foundations and other sources. Three years, including vacations of ten weeks in each year, complete the term of residence.

Applications for admission are made, and the examination begins at the subscriber's lecture room, in Divinty College, at half past 9 o'clock, A. M. of the day before commencement.

Persons who have not studied Hebrew may be prepared for the examination in that language, if they reside in Cambridge for the purpoes, from the second week in July.

JOHN G. PALFREY.
Dean of the Faculty of Theology.
Cambridge, June 14.

INSTITUTE LECTURES FOR 1835.

JUST receive by JAMES MUNROE & CO. the Introductory Discourses and the Lectures, delivered before the American Institute of Instruction in Boston August 1835. Including the Journal of Proceedings and a list of Officers. Boston Bookstore 134 Washington St.

SUNDAY SCHOOL BOOKS.

B. H. GREENE, 124 Washington Street, has on hand, and is constantly receiving, all the best and most approved Books for Sunday School Libraries. The collection of Books, Manuals, Cards, punctual attendance Tickets &c, is probably as large as can be found at any store in New-England.

Just published a new Edition of Allen's Questions first part. j 2

UNITARIAN MISCELLANY SIX VOLUMES 12*mo. FOR* $1,50.

THE subscriber having purchased the Unitarian Miscellany, edited by Rev. Jared Sparks, and F. W. P. Greenwood, offer them at the above low price. JAMES MUNROE & CO. 134 Washington St. opposite School St. j 2

BUILDERS' PRICE BOOK. The American Builders' Price Book, and Estimator, to elucidate the principles of ascertaining the correct value of every description of Artificers' Work, required in building from the prime cost of materials, and labor, in any part of New England; deduced from extensive experience in the art of building; to which are added a variety of useful Tables, Memoranda, &c. By James Gallier, Architect. Just received and for sale by JAMES MUNROE & Co. Boston Bookstore, 134 Washington st. j 2

RICHARDSON'S DICTIONARY. JAMES MUNROE & CO. have just received, Parts 1 to 4 Richardson's Dictionary of the English Language. This work will be comprised in thirty numbers, 4to. of 80 pages each, at the very low price of fifty cents a number. 'It is a work deservedly celebrated, and highly commended by the most profound Philologists of the day.' [Pennsylvanian. For sale at 134 Washington st. j 2

POETRY.

FOR THE REGISTER AND OBSERVER.

EVENING.

How sweetly from the western sky
Day's lingering colors fade;
Now changing features softly vie,
Shade mingling into shade.

Now softly comes the grateful calm,
Which mellow Evening brings:
The sweets of flowers, the breath of balm—
Float on the zephir's wings.

How fair that wandering cloud appears,
As the last tinge of day
Crimsons the lofty peak it rears,
Then, slowly, fades away!

The stars come forth—and one by one,
In the broad field of night,
Rejoicing as the distant sun,
They pour their chastening light.

Oh night and stars! your voice I hear
Swell round the attentive pole;
Sweet are your praises to mine ear;
Your music to my soul.

Sing on, sing on, celestial band,
Till earth repeat your lays,
Till the wide sea, and varied land,
Resound the songs of praise.

T. P.

From the American Monthly Magazine.

LIFE IN DEATH.

The veil has dropped. Her spirit now
Intense with life, hath soared above:
And dwelleth where the Seraphs bow,
And sing their holy hymns of love.
The seed hath sprung into a tree,
The flower hath burst its bud, the immortal soul is free.

Oh, death is full of life! Nought dies
But that which should. Earth takes its own,
That the ethereal may arise,
And dwell by the eternal throne.
Death is the full outshining light
Of that unending morn which knows no night.

Death can but take his own. The earth
Can only ask what she did give;
Then let the heaven-born mind have birth,
That it eternally may live.
Oh! let it cast its outer frame,
And rise, a living soul to Him from whom it came.

Gaze on that form. Nay,—lift thine eye
And gaze above.—She is not here;—
She hath arisen to worlds on high,
And dwelleth in a purer sphere.
This frame of dust she hath laid down
To gain a robe of light and a celestial crown.

The veil has dropped. Her inward eye
Has seen the mysteries of God.
And onward through the star-paved sky,
Mid heaven's bright glory she has trod:
Angels are guiding her along
While her sweet voice unites in their triumphant song.

R. C. W.

FOR THE REGISTER AND OBSERVER.

'And ye will not come to me, that ye might have life.'
John v chap—40th verse.

And is it thus? will we not raise to heaven
Those strong affections, which with life were given?
Do we not know, that all things fair on earth
Must fade and perish, where they have their birth?
Will we not listen, to that love and power,
To guide us safely in the stormy hour?
We'll come to thee: for thou didst come to save,
To throw thy radiance, o'er the silent grave!
To call the spirit to its native home,
To its high destiny, beyond the tomb!
To seek its bright inheritance on high.
And trace thy pathway, throuhg the opening sky.

LUCIE.

MISCELLANEOUS.

WEST INDIES—THE ABOLITION ACT.

The debate in the British House of Commons on Mr Buxton's motion for the appointment of a committee to inquire into the working of the apprenticeship system in the colonies, the condition of the apprentices, and the laws and regulations respecting them, adopted by the Local Legislature, was of a most gratifying character, inasmuch as it showed the complete success of the great experiment of emancipation, or, at least, that if that experiment has not been completely successful, the fault lies not with the negroes, but with their masters. It appears that in many instances, in Jamaica especially, where a complete rupture had taken place between the Governor, the Marquis of Sligo, and the House of Assembly, in consequence of the refusal of the latter to renew an act passed in aid of the Abolition Act, to abolish the flogging of females, and other enormities at complete variance with the spirit and enactments of the Emancipation Bill,—the colonists having pocketed their share of the twenty millions,—have not only endeavored to shirk compliance with the conditions on which the money was granted; but have absolutely set themselves to thwart the benevolent intentions of the Government and people of Great Britain in every possible way. In December, 1833, the House of Assembly at Jamaica passed a bill ostensibly in aid of the Abolition Act, but it was disallowed by Government, because it contained no fewer than twenty-eight striking discrepancies with the British act. At that time the planters had not received their share of the compensation money, and in order to get as much of it as they could, as Mr Buxton observed, they appeared to be most willing and zealous abolitionists; and in July, 1834, they passed another bill, which was allowed by the Home Government. They however limited its duration to December, 1835, instead of extending its operation over the whole period of the apprenticeship, namely, till the year 1840. In virtue of this apparent compliance they were paid their share of the compensation, and now, having pocketed the money, and the act of 1834 having expired, they refuse to renew it, and fall back on the objectionable act of 1833, which, as we have already stated, was disallowed. Mr Buxton expressed his satisfaction on finding that it was the intention of Government, by an act passed in the British Parliament, to compel the West Indies to fulfil their part of the contract, should they still continue refractory, and we are glad to see that a bill has since been brought into the House of Commons for that purpose. If this be not done the people of this country will have just right to complain that, after having been mulcted of so enormous a sum as twenty millions sterling for the extinction of slavery, that horrid system is still continued. Mr Buxton produced documents to show that in many of the West India Islands females were still subject to the lash, that punishments generally were continued to a frightful extent, and that the condition of the negroes was in some respect even worse than before. Having mentioned these facts as the grounds for the proposed inquiry, Mr Buxton proceeded to show that the negroes had, by the industry with which they performed their allotted tasks, surprised not only the cold calculations of the West Indians, but the warmest expectations of their warmest friends, and completely falsified the forebodings of the enemies of emancipation. 'The condition of the colonies,' he said, 'at the present time did not bear out the predictions of the West Indian planters and merchants, who said that if slavery was abolished there would be a great reduction in the amount of West India produce; now the very reverse was the fact, for the production, in most cases, had increased wherever free labor had been substituted for slavery. The public were told that there would not be a sufficient supply of sugar; now, how stood the returns of sugar imported into this country? The year before slavery was abolished, in 1833, there was imported into this country 3,524,000 cwts. of sugar; in 1835, 3,655,000 cwts. were imported. This fact settled the question as to the amount of revenue, the disposition of the natives to work, and the sufficient supply of sugar. The House had been told that the planters would be reduced to utter and unavoidable ruin, if the slave abolition bill passed into a law. Mr Buxton then challenged any member who held West India property to get up and say whether he was dissatisfied with the measure as it affected his own interests and property. The challenge was not responded to, doubtless for good reasons, and Mr Buxton showed that in one instance at least there was every reason to be satisfied with it. Mr Stewart, the member for Lymington, informed him that he had held an estate in Antigua for nine years—had lost money by it every year to the amount of 7000*l.* in all, 'but that since the passing of the Emancipation Bill he had received a very large sum of compensation money, and had let the estate for three years at the rent of 1200*l.* to a man who gave unexceptionable security. At the expiration of the three years he was to receive 1500*l.* a year for it, and he had since been offered 2000*l.* a year.' In this case, therefore, it clearly appears that the planter has absolutely been rewarded for consenting to a measure which has had the effect of making a property worth somewhere about a thousand a year less than nothing to him, bring him in a revenue of 1200*l.* a year with the prospect of an increase. If the truth were known, we dare say it would appear that this is a fair specimen of the sort of loss and ruin entailed upon the West India planters by the Emancipation Act, with its accompanying grant of twenty millions.

Mr Buxton showed that the negroes worked far better for wages than on compulsion—that in many cases as much work had been done in one hour as used to be done in two, and that the 'despatches of all the governors of the West India Islands agreed in stating that the greatest tranquillity prevailed, and the greatest good order and regularity was observed. It was, therefore, unnecessary for him to allude to many other points to show the good intentions which actuated the negroes since the passing of the Emancipation Act; but it was only justice to state this fact to the House. The hon. member then read despatches from Lord Sligo, which stated that the negroes were every day becoming better behaved and more industrious; and that the ultimate success of the new system depended entirely on the conduct of the white population. Since the passing of the slave Emancipation Act the price of land had nearly doubled. It was important that these facts should go forth to the public, and it would then be seen that if the West India planters misconducted themselves, they were not justified by the conduct of the black population. The Hon. Member concluded by moving for the appointment of a Select Committee.

No opposition whatever was offered to the motion, Sir George Grey justly observing that the Parliament and people of this country having given so large a sum as twenty millions for the accomplishment of a particular object, had a right to know how the money had been expended, and whether the conditions on which it was granted had been compled with.

Two things appear quite clear,—first, that the negroes have done all they could, and more than was expected from them,—and, secondly, that the masters have shamefully violated their part of the contract, in virtue of which they were allowed to dip their hands so deeply in the public purse. The inquiries of the committee will place both facts beyond a doubt, and it will then be for the Government and people of this country to say what further steps are to be adopted in order to secure the complete and final extinction of slavery and all its attendant horrors.

WATCH CLOCKS.

Most of our readers are doubtless familiar with the ingenious contrivances called watch-clocks, introduced into manufactories, to compel the watchmen to do their duty, or which invariably show where and at what time they neglect it. It appears from the following extract from the Liverpool Mercury, that these watch clocks are made to do good service elsewhere, as well as in factories.—*Salem Mercury.*

'The watch-clock has, within the last ten years, been introduced in watching the town of Derby; and such is the economy of its adaptation, that ten men are now sufficient for watching Derby, which formerly employed double that number. In order to compel each watchman to go the route that is fixed for him at the times appointed, watch-clocks are provided at certain stations. These clocks effect their object by means of certain pegs, each of which is required to be put down by a bolt within a quarter of an hour of the time fixed upon; and unless so put down it remains up, and in the morning registers every quarter of an hour of neglected time. To make this plan effective, it was necessary to have 23 clocks, marked from 1 to 23; whilst keys and locks to each clock, for each watchman, are provided, of such construction that no one can pick them and one cannot open the other. If the watchman procure another key, which it will be difficult to do so, it can be rendered useless, by a very slight alteration in the tumbler. Six of these clocks have one set of pegs, 8 two do. 7 three do. 2 four do. being equal to 5 separate clocks, so that four watchmen come to one clock; and each can put down only his own pegs, and cannot possibly interfere with the other three, or with any other clock. These clocks are fixed at houses easily accessible, and at such places as must compel the watchman to pass through particular streets and in such a time as he is directed, or the clocks will in the morning show when he has not been there. The rate at which he walks is, on the average, two miles an hour.'

ANIMAL MAGNETISM.

Extract from Poyen's Translation of a report on Animal Magnetism, by the French commission.

You have all heard of a fact which attracted, very much at the time it took place, the attention of the surgical section of the academy, and which had been communicated at the meeting of the 16th of April, 1829, by Mr. Jule Cloquet. The commission thought it proper to relate it her eas one of the most indisputable proofs of the force of the magnetical sleep.

Mme. Plantain, fifty-four years of age, residing at No. 151, St. Dennis street, consulted Mr Cloquet on the 8th of April, 1829, for an ulcerated cancer which she bore on the right breast for many years, and which was complicated with a considerable swelling and obstruction of the corresponding axillary ganglions. Mr Chapelain, the physician of that lady, and who magnetized her some months since, with the intention of dissolving the obstruction of the breast, could obtain no other result than a very profound sleep, during which her sensibility seemed annihilated, her ideas, however, remaining quite lucid. He proposed to Mr Cloquet to operate her while she should be plunged into the magnetical sleep. This surgeon, who had already judged the operation necessary, agreed, and it was decided that it would take place the following Sunday, 12th of April. During the two days previous, Mme. Plantain was repeatedly magnetized by Mr Chapelain, who disposed her while she was in somnambulism to suffer the operation without fear, and who succeeded so well as to lead her while asleep, to converse with assurance about it; whereas, in the wakeful state, she rejected the idea of it with horror.

The day appointed for the operation, Mr Cloquet at his arrival at half past ten o'clock in the morning, found the patient dressed, and sitting on an arm chair in the position of a person, quietly delivered up to the natural sleep. There was about one hour since she had returned from church, which she used to attend at the same time. Mr Chapelain had caused her to pass into the magnetical sleep since her return; the patient spoke with the greatest calm of the opperation she was about to undergo. Everything being made ready for the operation, she undressed herself and sat on the chair.

Mr Chapelain sustained the right arm, the left one was left hanging down by the side of the body. Mr Pailloux, an *eleve intern* of the Hospital St. Louis, had the care of presenting the instruments and of making the ligatures. A first incision was carried above the tumor to the internal face of the pap. The second, starting from the same point, surrounded the tumor below, and was carried to the meeting with the first. Mr Cloquet carefully dissected the swelled ganglions, because of their vicinity to the axillary artery and extirpated the tumor. The operation lasted from ten to twelve minutes. During that length of time, the patient continued quietly to converse with the operator, and did not give the slightest token of sensibility; *no alteration either in the breathing or the voice; no motion in the limbs, the features, or even in the pulse was manifested;* the patient continued in the same state of indifference and automatous impassibility in which she was a few minutes before the operation commenced. It was not necessary to constrain her; she was sustained only. A ligature was applied to the lateral thoracic artery, that had been opened during the extraction of the ganglions. The wound having been brought together by some adhesive plasters, and dressed, the patient was put to bed, still in a state of somnambulism, in which she was left during forty-eight hours. One hour after the operation, a slight hemorrhagy manifested itself, but without any bad consequence. The first dressing apparatus was taken off on the following Tuesday; the wound was cleansed and dressed anew; the patient showed no feeling; the pulse preserved its usual motion.

After this dressing operation, Mr Chapelain awoke the patient, whose magnetic sleep had lasted two days. She appeared to have no idea, no feeling of what had happened; but on hearing that the operation had been performed, and seeing her children around her, she testified a very lively emotion, which the magnetizer stopped by putting her immediately to sleep.

VALUE OF TIME.—It is said that a man who had accustomed himself to seize a pen whenever his wife was putting on her shawl and bonnet to walk, found, before he suspected such a result, that he had written a tolerable book. Wonders may thus be accomplished by all in their stray moments, would they but improve them. I would not prevent people from reflecting, from resting, or enjoying themselves; but the worst of it is, many waste large portions of their lives without doing any of these. Circumstances favor persons thus bent on rational employment. Instead of idling away a half hour before dinner or some appointment, if they take up a book or a pen, or undertake to do any little duty which demands their attention, they find often the time which they might have frittered away, much longer than they anticipated. Many a friend might be secured or obliged by a letter written at these intervals, by those who profess to have 'no time.' We all have 'time,' more or less, which might be devoted to the performance of neglected duties.—*N. Y. Weekly Messenger.*

RESOURCES OF MAINE.—As nearly as can be estimated, the amount brought into Maine annually for lumber exported, cannot fall much short, if it do not exceed, *ten millions of dollars*, affording, were it equally distributed among the population, twenty dollars to each man, woman and child in the State. In addition to this comfortable business, it should be set down to our credit that the shipping owned and employed by Maine amounts to about one sixth part, we believe, of the whole tonnage of the United States, and is exceeded only by two States, New York and Massachusetts. In ordinary seasons too, large quantities of hay, oats, potatoes, butter, cheese, apples and cider are annually exported. Our manufacturing establishments, as yet are not very extensive; but no State in the Union furnishes such manufacturing privileges as Maine.—*Gospel Banner.*

A NEW VOLCANIC MOUNTAIN DISCOVERED. The Liberia Herald of 15th April states that there is a burning mountain in the interior of that country, bearing about due east from Bo Poroh, but a great distance beyond it. Its cation was distinctly observable day and night by a late traveller, (Mr W. W. Davis,) who saw black heavy volumes of smoke, and lorid flames, which continually ascended from its flaming interior. Some natives that had lately come from that vicinity confirmed the statement. They spoke of it with dread. It was with difficulty that they were persuaded to answer any questions respecting it, and when they did, they seemed to recoil with horror from their own words. They said they were forbed by their head men to say any thing about it. They suppose the country is cursed, and that his satanic majesty has established his head quarters there. The editor of the Herald thinks that the natives will, no doubt, speedily emigrate, and the country will be a desolate uninhabited waste. That this is a new volcano there can be no doubt, as it is unreasonable to suppose that it has existed there any length of time, and no account has been given of it.

WOMAN'S KINDNESS.

Mr Flexible Grummet, M. P. who writes 'Leaves from my Log Book' for the London United Service Journal, and whose narratives have the air of authenticity much more than his name, relates the following incident which occurred while he was passing through a small village near Rochefort, France, as a prisoner, under a military escort.

'I had obtained a fresh supply of canvass for my feet, which were much blistered and extremely sore; but this was soon worn out, and I suffered dreadfully.—About noon we halted in the market-place of a small town, bearing every mark of antiquity, (I think it was Melle,) to rest and refresh. To escape the sun I took my seat on an old tea-chest, standing in front of a huckster's shop, and removed my tattered mocassins. Whilst doing this an elderly woman came out of the shop, accompanied by a young girl, very prettily dressed, and 'Pauvre garcon!' —'Pauvre prisonier!' were uttered by both. The girl, with tears in her eyes, looked at my lacerated feet, and then without saying a word, returned to the house. In a few minutes afterwards she re-appeared, but her finery had been taken off, and she carried a large bowl of warm water in her hands. In a moment the bowl was placed before me,—she motioned me to put in my feet, which I did, and down she went upon her knees and washed them in the most tender manner. Oh, what a luxury was that half hour! The elder female brought me food, whilst the younger, having performed her office, wrapped up my feet in soft linen, and then fitted on a pair of her mother's shoes.

STATUE OF PETER THE GREAT.

The workmanship of this noble specimen of art is the production of Falconet, a French statuary; and it is considered in every respect one of the greatest chef d'œuvres of the kind that the last century has produced. It is of colossal size. The Emperor is represented crowned with laurel, in an Asiatic vest, his right hand in the act of blessing his people, his left in holding the reins; he is mounting a precipice, the summit of which he has nearly reached; and his horse is rearing on his hind legs. The immense weight of the statue is ingeniously contrived to be supported by the full and flowing tail of the horse slightly touching a bronze serpent. The pedestal, a reddish granite, is formed of a stone, which though upwards of 1,500 tons weight, was brought to Petersburg from a morass about nine miles distant. In its original dimensions it was forty-two feet long at the base, thirty-six at the top, twenty-one thick, and seventeen high; a bulk greatly surpassing in weight the most boasted monuments of Roman grandeur. Its size, however, was necessarily diminished, in order to form a perfect station for the statue.' I have heard it remarked, and there appears much reason in the observation, that the statuary was unwilling to leave the stone in its original magnitude, as it would divert attention from the statue itself. It would have been the greater wonder of the two and the beauty of the superstructure would have been lost sight of, in the admiration excited by the greatness of its foundation. 'This magnificent monument is not spoiled by an elaborate and pompous eulogy. The simple and concise inscription, 'Catharine II. to Peter I.' admirably corresponds to the character of the man to whom it is dedicated, the materials of which it is formed, its magnitude, design and execution.'

Correspondent of the Universalist Union

[From an English Journal.]

BRITISH PARLIAMENT.

Admision of Ladies.—In the Chamber of Deputies, at Paris, said Mr Potter, seats were reserved for the ladies; and he would take it upon himself to say that he had never seen the slightest appearance of levity on their part.—At Washington in the United States, ladies were also admitted. Surely with such examples before them honorable members could not think of acting upon an exclusive and oriental practice. —In Belgium, urged Dr. Bowring, and in many of the German States, ladies were admitted into the great Council of the nation, and their presence had in no respect impeded the progress of public business. And in the Irish Parliament, triumphantly remarked Mr O'Connell, where it was found that a number of members came drunk into the house, the remedy proposed was, that ladies should be admitted, and from that moment '*not a single drunkard was seen.*' Nor married one either, he might have added. What gentleman would risk being 'Oh, oh'd' in the presence of his wife! What member would open the preliminaries of a challenge in the presence of his daughter? What orator would venture upon a superfluous speech at one in the morning when both were waiting to accompany him home? The boldest of them all would shrink from the responsibility of suffering his lady to fall fast asleep at such an hour of the morning. What must be the feelings of a father on seeing his dear girl come down to breakfast with a distressing head-ache, brought on by the loud coughing at her papa's speech the night before! In every way the argument is in favor of the admission of the ladies. Their presence will have a most salutary effect upon the temper, the manners, the habits, and proceedings of our legislators. One adverse point alone is to be detected—it has escaped observation, yet it is all important, *the ladies may not attend!* It is far easier to provide seats—than seraphs!

MILTON'S POETICAL WORKS, with notes and a life of the Author, new edition, 2 vols vo. For sale by Russell, Shattuck & Co. f 27

NEW LATIN GRAMMAR. RUSSELL, SHATTUCK & CO, have just published, a new edition of Adam's Latin Grammar, by Professor C. D. Cleveland. In this edition, which contains nearly one hundred pages of matter not found in any other, the following are some of the principal additions and improvements.

1. Old list of irregular, defective and redundant Nouns enlarged, and many new ones added;—Remarks on gender and on the force of different cases;—on an Alphabetical List of Nouns of the third Declension that are irregular in the formation of the Ablative singular, and of the Noun, and genplural; List of irregular and unusual comparisons; Observations on Proper Names and reciprocal pronouns, &c. &c.

2. The verbs are conjugated with the perfect participle, which is generally used instead of the supine, which is rarely found, though Dr Adam generally gives it (formed by analogy) without authority. Whenever the supine, however, does occur, classical authority is adduced, as it is for the participle and other parts of the verb which are seldom used, or which are in any respects peculiar. The classical citations are about three thousand.

3. The prepositions are treated of fully, both as used separately and in composition. The original import of each is given, and their secondary traced to their primary meanings.

4. In the Syntax Dr Adam's rules and observations are all preserved in their order, and about seventy new paragraphs, (nearly 20 pages) are added. To facilitate reference every paragraph is numbered.

5. The Prosody has been much enlarged, and the Horatian metres fully elucidated.

Professors and Schoolmasters are invited to examine this edition, as it is believed they will find it far superior to any other edition of the same work. Copies of the Grammar will be furnished gratuitously to teachers who may desire to inspect it. may 21

APPROVED BOOKS FOR SUMMER SCHOOLS.

WORCESTER'S READING BOOKS.

1. *A Second Book for Reading and Spelling.*

Those who have used Mr. Worcester's Primer are aware of his peculiar talents in rendering those usually "dry subjects" interesting to children; and to them it is sufficient to say, that the *Second Book* has the same simple and attractive character as the *First.*

2. *A Third Book for Reading and Spelling;* with simple Rules and Instructions for avoiding common Errors.

We approve of the plan of this book; it is just such an one as is needed, and we hope it will be adopted in every school in the country.—*Boston Evening Gazette.*

BOSTON READING LESSONS FOR PRIMARY SCHOOLS.

Alterations and additions have been made in the present edition of this work, at the request of the Committee for Primary Schools in Boston; and in consequence it has been adopted, by direction of the Committee, as the common reading-book in those schools.

ELEMENTS OF ENGLISH GRAMMAR, with Progressive Exercises in Parsing. By JOHN FROST.

This work is noticed by the Boston Association of Instructers, in a letter to the Author, as follows;—"We have attentively examined your Grammar, and we do not hesitate to say, that it appears to us better adapted to the younger classes in common schools, than any other with which we are acquainted."

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The object of Parley's Arithmetic is to combine instruction with amusement. The attempt to do this has been successfully made; and the work, in my opinion, is well adapted to the use of children in families and in Schools. It is one of the best books on the subject I have seen.

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Having examined 'Peter Parley's Arithmetic,' it is with much pleasure that I express my decided opinion in favor of its superior utility for the instruction of young children in the rudiments of the art. The author's simple mode of teaching by amusing examples and appropriate cuts, is admirably calculated to allure the juvenile mind to a knowledge of the subject.

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TO THE REV. J. L. BLAKE.

Sir,—Having received and examined, with some attention, a copy of your 'American Universal Geography,' I have no hesitation in giving it the preference to other works intended for School Geographies, and for the following reasons, viz.: Your Geography contains the copperplate Maps in the same volume with the text, it embraces matter far greater in quantity, and in my opinion suuperior in quality; it unites History with Geography as History and Geographpy should be united; and, finally, its value is much enhanced by the Stereotype Mups.

Yours, truly, B CUSHMAN,
Preceptor Portland Academy.

Extract of a Letter from the Literary Fraternity of Waterville College

From a cursory examination, we feel no hesitation in expressing our decided approbation of Blake's New American School Geography. The form of the volume being such as to admit the insertion of the Maps, together with the minuteness of detail presented by the author, we think, gives the work a decided superiority over those of the kind now in use.

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In behalf of the Prudential Committe of the Literary Fraternity of Waterville College,
R. GIDINGS, *Chairman.*

By a new arrangment made in the manufacture of the above, we are enabled to sell the Book at the above low price, which brings it lower than any School Geography in the the market · and it is happily adapted by its style and arrngment to take the medium between the very small geographies in use for small children, and those of a more elaborate character. New edition this day published by, RUSSELL, SHATTUCK & co.

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